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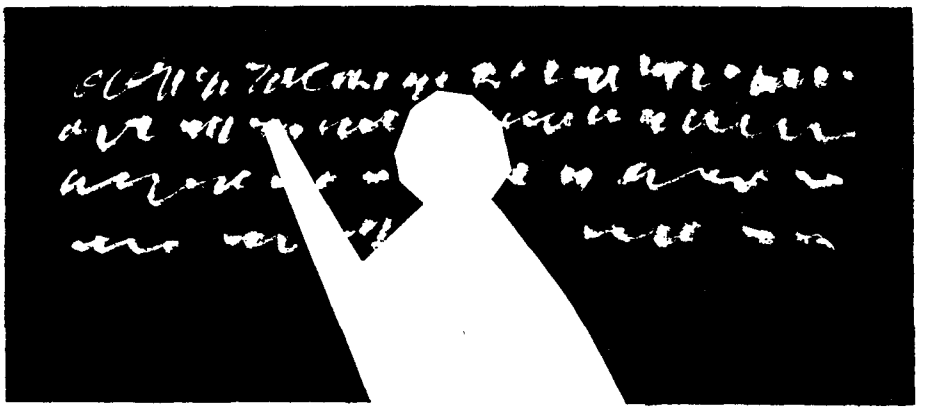

Education Issue

CATHOLIC COLLEGES: A MODEST PROPOSAL

Are we prepared to meet changing needs?

Leonard Swidler

THE KEARNS CASE

John Leo

CHRISTIAN SCHOOLS, SECULAR SUBJECTS

Brother Fidelian

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CORRESPONDENCE

"Moral Talk"

Dayton, Ohio

To the Editors: You gently take Dean Acheson to task for his "strategic approach" over "moral talk" in your "peace and morality" appeal for Christmas (12/25/64). Leslie Dewart, in his "Soviet-American Diplomacy and Pacem in Terris," *Cross Currents* (Summer 1964), interprets Pope John's "opening to the left" as a sublimation of the fear fixation in the two stymied ideologies for some ground for mutual trust. This ground is found in the mutual interests of human dignity and social systems. Here is an opening for the truth of your editorial: "If there is ever to be a meaningful peace in the world, a peace of justice and order, then every political decision must have its moral dimension and context."

(REV.) EDWIN M. LEIMKUHLER, S.M.

Enduring Seminaries

St. Benedict, Oregon

To the Editors: Having had Father Fahey as a teacher for two years, and admiring greatly his intellectual prowess, I was surprised when I read his letter in the Jan. 8 issue. It seems that he is somewhat guilty of the same fallacious reasoning as the other advocates of the seminary status quo. His argument runs something like this: A number of brilliant priests have come out of the seminary system; therefore the seminary did a good job in preparing them. Consequently, the present inmates of seminaries should stop all their soul-searching of the system, settle back, and study their manuals of scholasticism.

Having been in the seminary for seven years, I would like to disagree with this viewpoint. From my own observation and experience it appears that in many cases good priests are produced in spite of the seminary system, rather than through it or because of it. Furthermore, there are numerous young men who would today be priests had they not been forced to leave because they could not reconcile its demands with their own personal convictions.

I will admit, however, that Father Fahey's reference to Scripture was particularly apt. He mentions that our "young men shall dream dreams." Unfortunately, that *is* about all we are able to do right now. We can dream, we can hope, and we can continue to read COMMONWEAL. But only when we can act will we dispel the somber mood now weighting down our spirits. And when this happens, the words of Christ will once more be fulfilled, " . . . then your hearts will be glad, and your gladness will be one which nobody can take away from you."

SPENCER STOPA

A Jewish Homeland?

New York, N.Y.

To the Editors: I hope you will allow me to reply to the article, "Notes on Israel," by Daniel M. Friedenberg, which appeared in COMMONWEAL, December 11th last. Mr. Friedenberg, with his negativism and distrust of non-Jews, performed a disservice to Jews in this country. Your readers, who may not be too familiar with the Zionist philosophy and its programs (which Mr. Friedenberg reflected, whether he is a Zionist or not), must be understandably distressed and shaken by this vote of "no confidence" in them, which permeates the article.

Permit me to register a strong protest against the concepts advanced by Mr. Friedenberg. He says that no Jew in our time, given Hitler, Russian anti-Semitism, Arab hostility, and sporadic acts in America, feels completely at home in the *Diaspora* (Jews living outside Israel). While this represents the view of the author and many Zionists, on behalf of the members of my organization, I say "Not so!"

Anti-Semitism still exists in America. There are clubs, businesses and organizations which will not admit Jews. But, fortunately, they are in a dwindling minority. The whole history of the United States has been in the direction of the increasing integration of American Jews as individual, United States citizens. Mr. Friedenberg and the Zionists notwithstanding, there is every reason for believing the process will continue.

The author observes that "Israelis may cheat and lie and even stab us in the back, but they will not do it because we are Jews." This must represent some kind of a new low in racism or tribalism. Since when is a crime or an immorality less of a crime or an immorality if perpetrated by one group against members of the same group. This *is* the kind of vulgarity which must make even the staunchest Israeli blanch, but which *some* American Zionists seem to enjoy as a kind of vicarious exchange for living in a *Kibbutz* themselves.

Mr. Friedenberg observes further: "For the whole range and meaning of Jewish education is linked to the land of Israel, indeed is incomprehensible without the explicit idea of earthly salvation through the homeland." Ridiculous nonsense! Mr. Friedenberg is simply regurgitating Zionism in superlatives. For a couple of centuries before the establishment of Israel—certainly in the United States—Jews have been educated in their faith and practiced it in all the free nations of the world without having one-way El Al or Zim Navigation tickets in their prayer-books. And I challenge Mr. Friedenberg to identify any significant body of free-world Jews who believe they cannot appreciate and worship in their faith without the "earthly salvation" of the State of Israel. Obviously, Mr. Friedenberg would have to eliminate himself, since from all appearances he is still enjoying the "earthly salvation" of the United States—and its periodicals.

Israel, and Palestine before it, has provided domicile for many thousands of needy or oppressed Jews; and most men of good will hope Israel and her Arab neighbors may one day reach an equitable solution of the political problems created by Israel's establishment. To wish these things is far removed from considering Israel the homeland of all Jews. The vast majority of American Jews consider the United States to

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be their one and only homeland. The fact that perhaps one thousand Jews a year leave this country to settle in Israel, despite the strenuous propaganda efforts of Zionists to get them to uproot themselves, is witness to this truth.

Mr. Friedenberg mocks those Jews who are proud of being American and passionately declare their loyalty to the United States. He predicts that such people will pass from the scene in the next two decades. I offer the prediction that American Jews will continue to flourish in the United States and practice their religion as their personal conscience dictates. Zionism will wither away as a gratuitous effort to bestow upon all Jews the fantastic system of second nationality rights and responsibilities to which Mr. Friedenberg seems so passionately devoted.

Mr. Friedenberg and all Zionists who share his view, and feel like "strangers in the land of the foreigner," are free to take the next boat to Israel and settle there to end what must be an agonizing dichotomy in their lives. But let him—and them—"include out" the vast majority of American Jews who cherish their Judaism as a universal (not a tribal) faith and who are passionately committed to their American nationality which guarantees them the right to practice such a faith while integrating the political-national interests of their lives with those of their fellow citizens of other faiths. Mr. Friedenberg may *try* to have it both ways. But let him —and any who take him seriously—have the good taste and decency to cease and desist from involving American Jews who believe and live by the principle that you really can't have the best of two political-national worlds.

(RABBI) ELMER BERGER
The American Council for Judaism

Lay Responsibility

Cambridge, Mass.

To the Editors: The article by George Traynor and your editorial on it [Dec. 18] remind me, and perhaps others who have been in Rome during the Council, of many Roman conversa-

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NORC, ROUND 3

It is obvious that the approach one makes to a serious study, let alone the assumptions one brings to it, can have more to do with its results than any facts one might stumble across. A straight study on the value of Hitler's contribution to the German nation, let us say, would have quite a different impact from one which merely set out to prove that Hitler's ideas on *lebensraum*, the Jews or the injustice of Versailles were not very different from those of a great many other Germans. These musings are prompted by the publication (in the February-March issue of *The Critic*) of the third report by the National Opinion Research Center on its study of the effects of Catholic formal education in America. According to a number of very vocal critics, the Catholic schools have not, in practice, justified the enormous amount of money, manpower and emotional resources necessary to sustain them. The essence of the criticism seems to be that despite the diversion of these resources to the schools from other potentially valuable programs, the Catholic school graduate does not seem very different from the Catholic graduate of a public school—or, for that matter, from a non-Catholic graduate of a public school.

This is clearly a damning indictment of the Catholic school system, and it would seem that any attempt to meet the charge ought to have to show that Catholic school graduates have appreciably different attitudes on religious and social matters than those who went to public or other private schools. Yet the NORC study, which takes the wave of criticism as its point of departure, has not proceeded this way at all. It has begun instead by proposing for analysis a number of assumptions about the schools that have allegedly been compressed from the widespread criticism. These propositions have been framed in a curious way: as positive pronouncements that Catholic-school graduates are inferior to their counterparts in public schools. The advantages of the method are many. The chief of these is that the critics will seem to be debunked if graduates of Catholic schools and Catholic graduates of public schools turn out to look about the same. In other words, the critics will be "debunked" for being correct.

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Thus the study begins by granting an immense advantage, largely rhetorical, to the defenders of the Catholic school system. The confusion is compounded by the method of announcing results of the study: the straight findings are interwoven with a commentary that often seems to soften the impact of the data by concessions and explanations that the statistics do not support. The third report, dealing with the charge that Catholic schools are divisive, hypothesizes that if the schools really are divisive, they would lead to a lack of involvement in activities beyond the religious ghetto. The statistics here, as elsewhere, show little difference between the Catholic-school graduate and the Catholic public-school graduate. The former is slightly less likely to join a secular organization, but slightly more likely to be very active in it, slightly less likely to follow local news closely, but slightly more likely to follow international news closely. Another chart shows that the Catholic-school graduate is less likely to believe war with the Communists is inevitable (by one percentage point) but more likely to try to stop a Planned Parenthood rally in his community (by three percentage points). The divisiveness theory, which this particular part of the study explores, is more cherished by some non-Catholics than by the liberal Catholic critics of the schools. Thus by showing once again that the Catholic school graduate is not appreciably different in attitudes and interests from Catholic public-school graduates, NORC scores some points against the non-Catholic critics. It scores no points, however, against Catholics who think the whole failure of the Catholic school system is that its products have about the same interests and attitudes as everyone else. They are clearly looking for a little "divisiveness" in outlook—why else have a Catholic school system at all?

The third report, analyzing anti-Protestant and anti-Semitic sentiments, discovers that "attitudes toward Jews and Protestants—at least in so far as the attitudes can be measured by our questions—seem completely unaffected by school experiences." Once again, a finding that a critic would take as confirming his gloomiest suspicion, does not seem to embarrass the NORC scholars at all. In their view, schools cannot really do much to alter basic attitudes, but, characteristically, the implications of this opinion for the Catholic school system do not seem to have been pursued. Despite the commentary provided for readers of *The Critic*, it appears more and more that the NORC findings, stripped of their rhetoric, tend to support the heaviest criticisms made of the Catholic school system.

POISONED WATERS

In the spring of 1964, millions of fish were discovered dying along the lower Mississippi and in the swamps and baycus that make up the great river's flood basin. The Public Health Service investigated and found the villain to be endrin, a pesticide the dangerous effects of which had been pointed out by various health and wildlife agencies for six years. An investigation of the situation by Senator Abraham Ribicoff not only looked into the spraying practices of farmers who use the pesticide on their cotton and sugar cane fields, but also examined the waste disposal systems of chemical plants near the Mississippi. Both Senator Ribicoff and Health Secretary Celebrezze scored the disposal practices of Velsicol Chemical Corporation, an endrin-producing plant in Memphis.

Six years of warning and a Congressional investigation have had little effect. Last week, for instance, 8,000 pounds of endrin were found deposited along a three-quarter mile stretch of Memphis sewer. It was enough endrin, said a Public Health Service official, to "create a tremendous health hazard," and to pollute the Mississippi, into which Memphis sewers empty.

In the last decade the Federal Government has spent over $600 million, and the various states and cities far more, to fight water pollution. Most of the money has gone for new sewage treatment plants. But these efforts have barely kept pace with the problems created by municipal raw sewage. The vast pollution problem caused by industrial waste, which every year becomes a larger proportion of our total sewage, remains largely unsolved.

Control of water pollution falls under the jurisdiction of half a dozen federal agencies and departments plus innumerable state groups. The confusing overlap makes it easy for pesticide producers, their agricultural customers, and other interested parties to obscure the issues and stall decisions. Determined action by the Administration will be needed if President Johnson is to redeem his State of the Union pledge to "end the poisoning of our rivers."

MERGING THE COLLEGES

For a painfully long time, one of the curiosities of American Catholic higher education was the almost total disinterest of the colleges in cooperating with each other. During the mid-fifties, when criticism of Catholic intellectual life gained power and momentum, one of the most common complaints was that the colleges had multiplied at a prodigious rate with little thought for quality and still less for coordinated efforts. The result was (and still is) the existence of too many under-endowed and understaffed colleges, each separate little preserve fighting to achieve or maintain an undistinguished identity. Among the many explanations for this debilitating state of affairs, one in particular stood out: the apparent unwillingness of the religious orders, by and large the owners of most of the colleges, to share any authority with other religious orders. One way or another, however, the complaints about the proliferation of colleges met little practical response.

That was during the fifties. Now there are signs that a change in the old attitudes is gaining support. The most recent can be seen in the announcement by Ursuline and Bellarmine Colleges in Louisville, Kentucky, that plans

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are under way for a coordination of their academic programs. One purpose is to save money, but, no less important, another is to strengthen the two colleges. The plan calls for a coordinating of academic and administrative matters, some joint hiring of faculty members, the earning of degrees by students enrolled in one college through taking courses offered mainly in the other, the unification of some departments under one chairman, the elimination of duplicate courses and an identical scheduling of classes. Each college, however, will remain a legally separate institution.

The practical wisdom of this plan hardly needs underlining. Moreover, it is a plan which has been well-tested in many secular colleges. In Massachusetts, Smith, Mt. Holyoke, and Amherst College and the University of Massachusetts, all located near one another, have been engaged in a similar venture. In Philadelphia, Bryn Mawr, Haverford and Swarthmore College have a somewhat comparable plan. A like plan is in effect in Claremont, California. And not too long ago, of course, the Catholic colleges in Washington, D.C., agreed to a significant degree of student cross-registration. In a related problem, arrangements were recently completed for a transfer of the Passionist Fathers' Theologate in Louisville to St. Meinrad's Seminary (Benedictine) in Indiana.

There is no reason to expect that a continuing trend in this direction will solve all the problems of Catholic higher education, but it would be a significant help. Even under the best of circumstances, the money potentially available for Catholic colleges and universities is limited. No less limited are the number of professionally qualified teachers and scholars; in this respect, the shortage is likely to be significantly greater in the future, particularly in the context of expanded teaching opportunities for Catholics in non-Catholic colleges. Consolidation, or at least local federation, provides one sensible response to these pressures.

While the first step is only now being taken in this direction, the second step should be apparent: greater cooperation between Catholic and non-Catholic colleges in proximity to each other. Such a step would involve many complications, requiring both a willingness on the part of non-Catholic colleges and evidence that the Catholic colleges would have sufficient academic strength to offer courses useful to non-Catholic students. Nonetheless, these obstacles could be overcome; and the most obvious way to do so would be by strengthening the Catholic colleges. And that, in turn, would be facilitated by their own consolidation efforts.

PLACE FOR A CHANGE

America's basic immigration policy of the past forty years has been strongly on the restrictive side. It sought a slow-down to provide time for assimilation and to preserve a certain "homogeneity" in the national population. Vague fears of increasing competition for existing jobs led to recurring manifestations of nativism. The choice of 1890 as the date on which the number of various foreign nationalities here, and consequent national immigration quotas, were to be calculated assured the preponderance of Nordic immigrants from Northwest Europe, while Southern and Eastern European peoples were held to small contingents. What America wanted was a predominance of those who were "superior" white, Protestant Anglo-Saxons.

Total Oriental exclusion was mitigated in recent years to the extent of permitting one hundred immigrants each from such populous lands as China, India and Japan. Year after year such favored countries as Britain and Ireland utilized little more than a small fraction of their quotas, which could not be transferred to others. The system succeeded only too well in holding immigration in check; in the quarter century ending in 1955 less than one-third of the modest total permitted by quota succeeded in gaining entrance here. It must be added that special provisions for displaced persons and other refugees did admit thousands of others.

In the summer of '63 President Kennedy proposed supplanting this national quota system by a new policy based on the individual merits and ties to America of the applying immigrant rather than his national and racial origin. Legislation embodying this change was proposed in both House and Senate but never got beyond the Judiciary Committee of either chamber. Now President Johnson, with larger Democratic majorities in Congress, is proposing a similar program.

For such a revision of our national policy there are many reasons. Over-all is the damage done to America's image by restrictions which reflect an unwarranted belief in Nordic supremacy, discriminate against non-Caucasians to the point of excluding them almost altogether and often keep families cruelly separated for years. The picture of a prosperous United States happy in its isolation and willing to share with only a few from other lands any part of its unparalleled material well-being, naturally provokes worldwide envy and resentment.

Acceptance of the President's proposal would be more symbolic than anything else; it would increase the numbers eligible through quota by not more than seven thousand annually. Skills and family ties would take the place of national origins as the basis for admission. In any one year no single nation could secure over 10 percent of the American visas granted. Safeguards against subversion and the entrance of those who would become public charges are provided, and the President would be empowered to make special provision for victims of catastrophe or oppression and, when advisable, to increase admissions from those nations which are most favored now. Some 48,000 immigrants are currently said to enter the American labor market in a year, and the slightly larger number admitted with a premium on skills could comprise a plus factor in the nation's economy. Vague fears of immigration undoubtedly can still be counted on to back Congressional opposition. This is also only one item in a comprehensive Administration program, one which requires vision to perceive its national worth.

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ALL THINGS CONSIDERED

A QUESTION OF IMAGE

No one really should have been surprised at the fact that President Johnson's plans for aid to education neatly sidestep the problem of aid for parochial schools. Mr. Johnson is the Great Conciliator; his program ideally does not leave much room for debate on the Great Issues.

Maybe it is dignifying the parochial school argument too much to call it a Great Issue, but I don't think so. In this country we really do not know the bitter religious divisions that have characterized the history of Europe, but this question of aid for parochial education is about as close as we come to the injection of naked religious differences into politics. It may be that this is unavoidable, but no one should imagine that it is not dangerous.

On the plus side, it is a fact, of course, that Catholic-Protestant-Jewish relations have improved very much in recent years, particularly since Pope John XXIII and the Vatican Council. In the euphoria produced by such advances, though, it is easy to forget how little we know of each other when you get right down to it. Then an issue like federal aid to religious schools comes up, and we learn our hard lesson all over again.

If I understand the President's plans aright, they would put items like language-teaching machines and science labs into any school where they were needed, whether public or not. Here will come the real test of President Johnson as the Great Conciliator. Will those who opposed direct federal aid that included parochial schools fight this proposal just as hard? Or will they accept the measure as a sorely needed attempt to improve American education, no matter under whose auspices it is carried out?

To me at least it seems quite plain that the latter question ought to get a resoundingly affirmative answer. But the trouble with the federal aid problem is that there are few questions on which it is harder to see the issue through the other fellow's eyes.

My own education, from first grade through graduate school, was received almost entirely under Catholic auspices. I have in addition taught in a couple of Catholic universities. In the light of this background, I suppose I tend to take Catholic education for granted—or at least I would take it for granted if my work had not always brought me into contact with people who do not accept it so calmly.

Anyone who does not travel exclusively in Catholic circles is bound to run into people who discuss Catholic education more or less as if they were describing the indoctrination efforts of some obscure sect. To listen to such conversations one would get the idea that Catholic education was either a tribal rite or a more-or-less elaborate Sunday-School program, more complicated on the university level, of course, but essentially something that has little to do with education. The general thesis behind such discussion, of course, is that Catholic schools can not really be called educational institutions at all, and hence that it would be preposterous to even consider any question of aid for them.

Now I grant you that this is not an easy view to accept with equanimity. After all, the Church was conducting universities when many of our ancestors were painting themselves blue and worshipping trees. As far as that goes, the notion that a school which provides a place for religion in the curriculum is an oddity can be held only by ignoring history—and not only in Europe but in America, where the first schools were religious and where a public school curriculum completely free of religious content is even now not yet the universal rule. Given all these facts, the Catholic to whom it is suggested that only education without religion is "true" education is inclined to despair.

I'm as tempted in this direction as anyone. In such a situation my immediate impulse is simply to make an automatic and impassioned defense of Catholic education in general and let it go at that. Yet I know that this is not enough. I grant you that there are downright bigots in the school fight who would not listen to the case for religious education, no matter what. Some of the heat in this debate very clearly comes from out-and-out secularists or from some sectarians who want nothing so much as a curb on the Catholic Church. But it is a mistake to dismiss in this fashion all those who oppose aid to religious schools.

The average non-Catholic has little or no contact with our schools. Indeed, I would suspect that the average adult American has never set foot inside a parochial school in his entire life. To him these schools are places of mystery, largely run by women wearing what strikes him as very strange garb indeed. Aside from those areas which now promote an annual Open House Day, is this his fault or ours? And does anyone imagine that the fact itself makes discussion of the school issue easier?

Even more important, how does the average American conceive of the Catholic school? Ideally, he should look at it and think in terms of his Catholic neighbor whose children may be crowded into classes with fifty or sixty other children, without language labs or adequate science facilities. In fact, though, I doubt that this is what non-Catholics see. I think they look at the parochial school and see only priests and nuns and behind them the figure of a bishop. And let's face it: for most non-Catholics, bishops remain remote and mysterious figures, even objects of a certain fear. Does anyone imagine that this fact has no consequences when school aid is discussed?

JAMES O'GARA

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CATHOLIC COLLEGES: A MODEST PROPOSAL

Is it time for the Church to think about a withdrawal?

LEONARD SWIDLER

It seems to me that the time has arrived to raise the question whether the Catholic Church in the United States, as an institution, ought to start a massive withdrawal from the *business* of higher education. There have been discussions about whether Catholic scholars can be more effective witnesses on secular or Catholic campuses, and talk about the problems involved in colleges and universities run by religious orders but mostly staffed by laymen. There has also been much writing about the need for more and better Newman Clubs on secular campuses. But as far as I know, no one has yet seriously questioned the continued presence of the Church in the business of higher education, that is, the owning and running of colleges and universities by dioceses and religious orders.

The theological basis for raising this question is the fact that the primary mission of the Church is to transmit the gospel, the message of God to man, and to dispense the sacraments. All activities of the Church, as an institution, have been, or should have been, either some form of carrying out these two primary missions of dispensing the word and the sacrament, or some secular activity where the Church has filled a gap in civil society, and thereby made concrete its fulfillment of the command to love our neighbor. This is the sort of thing that happened when Gregory the Great had to take over the administration of Rome because of the default of civil society. The same is true of the missionary who finds himself in a country where the people lack the rudiments of medical care, hygiene, education, etc. He feels compelled as a human being to minister first to these basic human needs. But when this need is no longer there, when civil society is able to handle the situation adequately, then the Church should gracefully withdraw.

All sorts of historical reasons in the last century and the first part of this one gave warrant to the Church's establishing colleges and universities. To begin with, Catholic colleges were founded in the first half of the nineteenth century *not* for the dissemination of liberal culture, but to serve as seminaries, to promote missionary activity and to foster the moral virtues. It is true that the first American bishop, John Carroll, at one time encouraged Catholic students and professors to go into the non-Catholic colleges of Pennsylvania and Maryland, but he soon found them to be militantly anti-Catholic. Doubtless this general antipathy on the part of non-Catholic Americans and the profoundly developed siege-mentality of Catholics provided the broad basic motive for the founding of exclusively Catholic colleges and universities from the middle of the nineteenth century on. Very often it was difficult for Catholic students to find non-hostile campuses, and for many believing Catholics to find teaching positions on secular campuses.

But the time is fast disappearing when Catholics are not accepted on secular faculties and the same is certainly true of Catholic students. And while it is correct that the university student population will quadruple in the next twenty-five years, there appears to be no reason to presume that our civil society will so badly default on its obligations that the Church as an institution will have to take up the slack; the fact is that the Church is in no position financially to do so if she were so called upon. Current estimates judge that at the present rate of commitment only four percent

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(500,000) of the total university student population will be in Catholic institutions in 1985. Quantitatively, its contribution would be almost insignificant. And we have yet to prove (Father Andrew Greeley notwithstanding) that Catholic universities will produce better intellectual leaders than the secular universities.

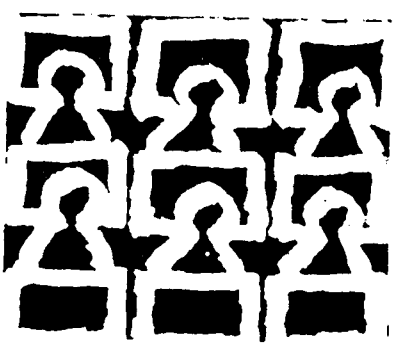
In more recent years, at least since Pius XI's encyclical on education, a more attractive reason has been given for the existence of Catholic colleges: the education of the "whole man," and more specifically, the offering of a curriculum that is "integrated" around "Catholic" philosophy and theology. Unfortunately, this goal has nowhere been attained, if indeed it is attainable or even to be sought for. What for the most part has passed for "Catholic" philosophy is a sort of pre-cooked Thomism which somehow never leads students to read Thomas' philosophical mentor, Aristotle, or even Thomas himself, except in snippet quotations. This system which was and is very un-Thomistic in content was also very un-Thomistic in spirit, for its spirit was really quite closed and know-it-all; in his time Thomas was an avant garde radical who raised many unsettling questions. But it was partly into this pseudo-Thomism that the rest of the Catholic curriculum was to be integrated. The other pole of the integrated curriculum, of course, was to be theology. The miserable offerings in theology in most Catholic colleges until very recently are too well known, and too painful, to recall here. Again, it was a very static, got-all-the answers fare that was unbiblical, unpatristic, unliturgical and unintellectual.

But, beyond this, did the "integration" really consist in anything that the good non-Catholic liberal arts college was not striving for? Perhaps a course in the Catholic literary revival was made available to a few or a course in the history of Christian culture. (In actual fact this was rarely ever done.) But every good liberal arts program should include this absorption of our heritage. The danger in the non-Catholic school is that the significance of the period from the sixth to the sixteenth centuries will be underestimated; the Catholic school's temptation is the opposite. Surely the correct balance is not something peculiarly Catholic, but rather something dependent on a good historical approach.

The touted Catholic integration really has no exclusive, valid integrating principle other than an open theology. But even an open theology cannot act as some sort of academic curriculum matrix into which other courses will be integrated in external fashion. Its influence will be in the internal dialogue it carries on with all other disciplines in the minds of the students and faculty. This, of course, does not require an exclusive Catholic college—in fact, it might militate against it.

To suggest that the Church should seriously question what to date has been its major role in American higher education, that is the owning and controlling of Catholic colleges and universities, is by no means to say she has no role to play in American higher education. It is perfectly obvious that if the primary mission of the Church is to dispense the word and sacraments to the masses of mankind that the greatest amount of energy ought to be focused on those persons who will be most influential in setting the standards and ideals for society as a whole. University students pretty well embrace the majority of such future leaders. The Church ought then to provide not minimum—which in general she is not even doing—but maximum pastoral care for *all* university students.

The figures given by Fathers Clifford and Callahan in *America* recently (Sept. 19, 1964) indicate that of the over 1800 non-Catholic colleges and universities in the U.S. only half have some kind of a Newman Club program while a mere 175 are so fortunate as to have a Newman center—only 80 of which are considered "reasonably adequate."



There are 235 priests in full-time work and 690 part-time on the campuses, giving a ratio of one full-time priest to every 3100 of these Catholic students as compared to the average of one to every 785 Catholics in the U.S. in general. Even in the best of situations these centers are woefully inadequate.

When I was a graduate student at the University of Wisconsin the Catholic student center was in many ways excellent: there was more intellectual, spiritual, and liturgical vitality there than in the Catholic colleges and universities I had attended before then and the ones I have seen since. Nevertheless, the center touched only a few hundred out of the several thousands of Catholic students on the campus. They need many times over the number of priests, laymen, money and facilities they presently have. If and when the Church goes out of the higher education business potentially a large amount of such energy would be available for this vital work.

But the people going to work in these Newman centers, priests, religious, lay men and lay women, must be adequately trained to fulfill the pastoral needs in an academic community. They must be intimately involved in and sympathetically inclined toward the problems of intellectuals and students. One help in this direction would be seminaries which were no longer for the most part insular, insulated institutions, but rather houses of study on or near the university campus. Moving on or adjacent to a university campus where they could take the great majority of their undergraduate *and* theology courses with Catholics and non-

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Catholics, clerical and lay, male and female faculty and students, would help to make their training relevant to the real world that they are going to have to love, serve and sanctify. Thus there less likely would develop an *apartheid* between the clergy and the intellectual.

These pastoral care centers could experiment in setting up student living quarters that would provide a Catholic liturgical life and spiritual atmosphere, without, however, becoming another Catholic ghetto. A variety of types of students would have to be admitted—a variety in race, nationality and religion—but with a majority being Catholic. It might be best if a committed faculty couple would live there and cooperate with a priest and others involved in the house. With the right people such houses could become intellectual, cultural, spiritual and moral dynamos.

But what about the teaching of theology? At present some Newman centers are trying to offer some supplementary courses in theology on an extra-curricular basis. This is probably the best they can manage under the current circumstances. But it will not do the job! Theology must be taught as an intellectual discipline by men and women who are the scholarly peers of professors in other disciplines. These university theology programs must not remain extra-curricular, but must be as academically recognized as chemistry, philosophy, and history.

Father Charles Davis has very pointedly stressed that "Theology is either at the creative center of contemporary culture or it is stagnant. The more sensitive the theologian is to the reality that surrounds him, the more creative he will be as a theologian." And again: "Theology, then, to overcome its isolation needs a university environment. And it is plain that I do not mean the setting up of a faculty of theology in some remote situation, existing in its own special environment, allowing facilities for higher study but no real, spontaneous contacts with other disciplines."

These theology faculties, it seems to me, should never be exclusive. What are needed are ecumenical faculties including Protestant, Catholic, Orthodox, Jewish, and world religion scholars; other societies, of course, would probably need a different constellation of theologians. It is in an intellectual, ecumenical setting that Catholic, and all other, theology can become most profound and most relevant, when it has to constantly meet the challenges and problems of all the disciplines and all the faiths—and unfaiths.

It is toward this goal that the Catholic Church in concert with others should strive. Concretely this means two things: large numbers of men and women must be trained in theology in a first-class fashion. As far as I can see religious orders and bishops just are not doing this—certainly not in the numbers needed. Here again, the unloading of the burden of teaching secular subjects and running schools would release many people for this purpose. Secondly, every avenue or approach to the setting up of these ecumenical, theological faculties on secular campuses must be investigated and heavily trafficked.

It might be loudly objected that this program would drive the priest out of all secular disciplines and confine him to the sacristy—where the Church has never and can never be content to let him remain. Actually the opposite is true. When a priest spends the great majority of his time and energy on purely secular tasks he is very little a priest. This program would help to release him to become more of a priest. Now it is patent that when a person becomes a priest his primary mission becomes that of the Church, to transmit the word and the sacraments. To do this effectively he must be educated in many disciplines; and if he is to minister to the intellectual community, he must become deeply involved in the intellectual life. But at the same time he must become ever more profound a theologian, for his task is to bring the word and grace of God to the various disciplines. Merely saying Mass and the breviary would never have made Teilhard de Chardin the giant that he was; he was a theologian and a man of God ministering to the intellectual life. In this fashion we need theologian-scientists, theologian-historians, theologian-sociologists, etc. —and we need them most of all on the secular campus.

There are of course two kinds of secular campuses: private and state. On the former, opposition to ecumenically structured theology faculties might come from local traditions and entrenched individuals. But if the ecumenical movement and spirit continues to expand the way it is at present the opposition will for the most part gradually evaporate—if the Catholics show a sufficient desire and capability to participate in such faculties. But what about the state campuses? After all, they have the largest number of students and faculty. The main objection today against the teaching of theology on state campuses is that it would be unconstitutional. However, since the question has not been adjudicated, this is only a guess—and a faulty one I believe.

If the establishment of ecumenical theology faculties in secular colleges and universities is accepted as a goal toward which the Catholic Church should move with all deliberate haste, what should be done with the already existing Catholic colleges and universities? I suggest that these Catholic institutions should immediately concentrate their energies on building first-rate *ecumenical* theology faculties and pastoral care centers on their own campuses, and on improving themselves as educational institutions. The advantages of an ecumenical theology faculty on a secular campus are just as needed on a presently Catholic campus. In the area of pastoral care centers, much more needs to be done on Catholic campuses; having an ill-trained chaplain or two is just as inadequate as on a secular campus. In order to improve as educational institutions the Catholic universities will have to garner the best aid available in faculty and administrators and will vastly have to improve facilities. But to attain anything like the necessary excellence, almost all Catholic colleges and universities will need much more money than they are able to gain from present sources.

Consequently, there are several options open to such

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Catholic colleges and universities, and which is best will depend largely on local circumstances. In a minority of cases the college might not be needed at all as an educational institution and, hence, should dissolve. But with our tremendously expanding college population this will not often be the case. Another possibility would be to sell the college to a state or private university. In this case, care should be taken that the ecumenical theology faculty and pastoral care centers will be able to continue their vital functions in the new circumstances. The same should be true if the Catholic college were to somehow affiliate or merge with another institution.

But, perhaps in many instances, the most promising prospect would be for the Catholic institution to remain private and independent. But to do this and still gain the necessary funds, it will need to open up the ownership of the institution to lay people, either in part or entirely, and not only to Catholic lay people. If the institution has already made itself ecumenical in its theology faculty and pastoral care centers, it will then be able plausibly to approach Protestant and Jewish sources. Likewise, the "disestablishing" of the Church institution would then eliminate any possible religious bar to state or federal funds. This whole problem of Church relations with higher education is indeed extremely complex. But it is also extremely pressing. Ignoring it will mean an option for disaster by default.

A controversial dismissal at Georgetown

THE KEARNS CASE

JOHN LEO

Professor X has published several magazine articles displeasing to the Fathers who run his university. The professor is therefore fired and has little chance of appeal. Under generally accepted procedures, endorsed by the American Association of University Professors, the university is not required to give reasons for letting a teacher go.

Professor Y is a lackluster teacher whom the university has been thinking of replacing for some time. The professor publishes articles critical of the university. The administration is thus put on the spot. Either it keeps a teacher it doesn't want, or risks a public outcry over its unwillingness to tolerate criticism.

Francis E. Kearns, a quiet, balding, 33-year-old assistant professor of English at Georgetown who has been dismissed from his job as of June, 1965, is either an example of Professor X or Professor Y. Kearns thinks he has been fired for three articles he wrote in COMMONWEAL and *Ramparts*. He is backed up by seventeen members of his own English department, who maintain that his dismissal "cannot be defended on any normal academic grounds." Yet the administration insists that the articles did not play a determining role. According to Father Edward Bunn, S.J., who has just stepped down as President of Georgetown, and is now chancellor, Kearns is being dismissed because he is up for tenure and is not qualified for it. "He is a competent teacher, but not an exceptionally competent one," the priest said, "and we only grant tenure to exceptional men."

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The three articles all appeared more than a year ago. In "Sit-In at Georgetown" (COMMONWEAL, April 19, 1963), Kearns published some wide-ranging criticisms of student and administration attitudes at the University, arguing that students were apathetic to the civil rights issue and that the university was doing little to stimulate their concern. He credited Georgetown with a spirit of openness and "an increasing responsiveness to student and faculty opinion," but complained that the social encyclicals were not taught at the university and that lay professors are given little say in the shaping of campus policy. A second COMMONWEAL article, appearing in September and dealing with the March on Washington, had less to say about Georgetown, but the comments were sharper. Kearns wrote of the irony "of low-paid Negro menials" at the University preparing box lunches for well-to-do white student marchers. He criticized the University for hiring Negroes mainly as maids and handymen rather than for clerical positions, and referred—gratuitously, according to some critics—to a picnic held by Georgetown lay professors at a segregated Maryland beach. Yet he acknowledged that the University "responded generously" when called on to support the March on Washington, and noted that over 250 students, priests and lay professors took part in the March "though only 30 or 40 marchers were expected from the campus."

The second article drew an angry letter to COMMONWEAL from Father George Dunne, S.J., who began collecting his battle scars in the struggle for civil rights back in the early forties. Father Dunne, now at Georgetown, accused Kearns of "snide, petulant and snobbish asides," particularly the comment on "Negro menials" at the University. The general

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thrust of Father Dunne's letter was that Georgetown deserved better treatment in the article after participating so well in the March. It was printed in COMMONWEAL, along with a rather muscular reply from Kearns, claiming that Georgetown and the entire Church in America had not performed so well on race that they could afford a spirit of self-congratulation. He asked, rhetorically, why Christians should be congratulated at all for starting to practice what they have so long preached.

The third article (*Ramparts*, January 1964) returned to the theme of "second-class citizenship" of lay professors at many Catholic colleges. Though published under a provocative headline—"Handkerchief Heads and Clerical Collars" —the article was temperate in tone. The only reference to Georgetown was an expression of pride that the University had attempted no retaliation at all for his two COMMONWEAL articles "despite the ruffled tempers of some administrators and the testy remarks of a few older Jesuits." He suggested that many Catholic universities are now willing to tolerate more public criticism than their lay professors are willing to recognize.

By the spring of 1964, there was considerable talk around the campus that Kearns was to be fired because of the articles. Two students say a theology teacher told them the University was going to "get" Kearns. According to Kearns, one Jesuit said he "should be shot" for what he wrote. Father Dunne was sufficiently concerned about the situation to write the president of the University asking that no punitive action be taken against the English professor. Father Bunn assured the priest that none was planned.

In March, the chairman of the English department, Dr. Franklin B. Williams, Jr., informed Kearns that his name had been removed from a list of salary raises he had forwarded through normal administrative channels. The decision meant that Kearns, who has a doctorate, would have been paid less than some instructors without one. Williams said the raise had been removed by a committee, the name or membership of which he did not know, but that he had been in correspondence with the committee on the question and the nature of the correspondence was confidential. Kearns threatened to take the matter to the AAUP (American Association of University Professors) and went to talk to Father Campbell, then the executive vice president of the University, now the president. The raise was approved in a few days with an explanation that it had been withheld inadvertently through a "clerical error"—which Kearns considers a gorgeous pun.

In June Kearns was fired. A letter from Father McGrath, academic vice president, simply said that the needs of the department were such that Kearns' services would not be required after the 1964-65 academic year. Members of the English department drew up a petition saying that the action was "a serious mistake" and that the needs of the department required Kearns' promotion, not his dismissal. The petition said that the dismissal "will be interpreted—and we feel rightly so—as an attack on his controversial character as an articulate and outspoken liberal Catholic." Because of the time of year, they were able to reach only 18 of the 30 department members. Seventeen signed and one refused—out of loyalty to the administration and because he disagreed with Kearns' integrationist views.

Father McGrath replied to the petition by saying that the department was adequately staffed in Kearns' discipline, American literature, and that the case was a normal one of the unavailability of tenure—meaning that the University did not want to commit itself permanently to Kearns when a better teacher might come along. The circulators of the petition told me that two things are wrong with the McGrath explanation. First, that the department was not adequately staffed in American literature; the senior man in that field had just resigned, and at Christmas, 1964, the chairman of the department went to the Modern Language Association meeting in New York hoping to hire *two* men to teach American literature. Second, that this is not a tenure case at all, since Kearns has been at Georgetown only four years, and under normal AAUP-approved practices, a decision on tenure was not necessary until the end of the sixth year. Three men in the English department have been at Georgetown longer than Kearns and have not been granted tenure. Another man gained tenure only after his seventh year. (Father Bunn told me he was a bit hazy on the rules for tenure, but that the University preferred to dispense with Kearns now rather than put the decision off for a year or two.)

Unsatisfied with the McGrath letter, Kearns' colleagues went to see Fathers Bunn, McGrath and Campbell. At this meeting, Kearns' competence as a teacher was given as the reason for his dismissal. The teachers requested and were granted permission to form a committee composed of tenured English professors to pass on Kearns competence. In October this committee turned in a report strongly endorsing Kearns' professional ability and scholarship and urging that the professor be retained. Several members of the committee mentioned to Kearns that they had gone over the COMMONWEAL and *Ramparts* articles and were impressed by their moderation.

Reports circulating around the campus maintained that not only Kearns' competence was being called into question, but his publishing record as well. The matter was taken up —and tabled—by the rank-and-tenure committee, which, like the committee that passed on Kearns' pay raise, no one seems to know much about. The administration does not consider it a secret group, but names of members are not announced, nor are its recommendations.

Kearns' publishing record shows 14 articles, four of which appeared in academic journals. The COMMONWEAL and *Ramparts* articles are listed, as well as a letter to the editors of COMMONWEAL on William Golding. Two of Kearns' colleagues told me they thought this last item a rather imprudent entry, but Kearns defends it since it was reprinted in an anthology. In general, Kearns doubts that his publishing record can be singled out as scanty. "Ours is not

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much of a publishing department," he said. "There are people here longer than I who have published only one or two articles." The committee of tenured English professors wrote of Kearns: "His publications have been many—about eight literary articles and essays, several of them reprinted."

Meanwhile, Kearns had approached the American Civil Liberties Union. Kearns prepared a brief account of his side of the case, and the ACLU sent it on to Edward Bennett Williams, who is both a friend of the ACLU and a counsel for Georgetown. Williams turned the paper over to Father Bunn, who deeply resented evidence that Kearns was taking the matter outside the academic community. In the light of this development, the administration announced it was unlikely to reply to the committee of professors pleading for Kearns' retention. "Kearns' report blamed the termination on the writing of the articles for COMMONWEAL and *Ramparts*," Father Bunn told me. "This is simply not true. I can say with complete honesty that the articles didn't worry me at all. I wasn't even remotely disturbed."

The administration then rejected the report of the professors' committee, giving no reason. In December, Kearns broke the story to the public press. A long, prominent article appeared in the December 11 issue of the *Washington Post*, under the headline "Professor Claims Critical Articles Led to His Dismissal at Georgetown." In private, members of the administration complained bitterly that the story was timed to coincide with the Georgetown Conference on Freedom in the Church, to put the University in the worst possible light.

Student opinion has rallied behind Kearns. One of the two student councils asked the University for an explanation; the other passed a resolution strongly backing the professor. In two days, circulators of a petition for Kearns got 1200 student signatures. "A lot of these students probably would sign anything in favor of academic freedom," said a teacher who supports Kearns. "But 1200 is a pretty impressive figure. It indicates a lot of student sentiment we never dreamed was there."

The Administration is saying nothing for the record—which is normal in the dismissal of teachers—except that Kearns is "competent, but not exceptionally so." Teaching competence is an elusive thing to measure, and normally a university will depend heavily on reports from the department in question. In this case, the only known reports out of the department back Kearns in exceptionally strong terms.

I suggested to one of the petition signers that *esprit de corps* was responsible for the Kearns support. "No, it's not that. Frank is a good scholar," he replied. "His teaching is good; he's a darned good colleague; he's dedicated and gives a great many hours to his work. There are no scholarly grounds at all for letting him go." He added, however, that Kearns tends to frame his objections in a way particularly appalling to some older Jesuits who have never heard criticism from teachers at all. "There's just enough imprudence on Frank's part to irritate the Administration," he said.

One professor described Kearns as militant and doctrinaire, and argued that he probably wasn't very effective in a classroom because he is so soft-spoken and shy. Other members of the department supported Kearns' teaching and scholarship. Kearns himself argues that after giving him a research grant (1962), an extra course and a raise, the Administration is poorly positioned to argue against his competence.

Both the ACLU and the AAUP are technically in on the case. Bertram H. Davis, an AAUP spokesman, said a preliminary inquiry had been made, but that the AAUP would not be actively involved "as long as there's a chance of getting this settled on campus." Richard Herzog, the ACLU attorney, would say only that substantial questions are raised by the affair. "But I do think a lot has been accomplished," he added. "The faculty is already united, and the committee of tenured English professors has been granted a permanent existence by the administration. Presumably it will have a voice in the future."

There the matter rests. Since the Christmas recess, Kearns supporters have tried to keep the case alive, both on campus and in the public press. But no one believes the university will reconsider. "Even our plea in behalf of Kearns was taken as a challenge to authority," said one of the tenured professors. Any further efforts, he expects, will be treated as further challenges and be greeted by further resistance.

The Kearns case is caught up with a number of cross winds now blowing through the campus; the steady pressure of lay professors for more voice in administration, the adjustment of Georgetown to its rapid growth, the differing attitudes over what the role of the university should be in social and political affairs.

Until fairly recently, Georgetown was a small college, aloof from the community, Southern in its attitudes and staffed mostly by Jesuits. Now the University is vastly expanded and is opening up to the community and serving it. There are less than a hundred Jesuits and more than 600 lay teachers, forty percent of them non-Catholics. "Many of the older Jesuits are beginning to think the University is slipping out from beneath them," said one professor. "They are beginning to wonder what will happen to the University if any real authority is turned over to the faculty."

The old image of Georgetown as a "Catholic Princeton," in mores if not in excellence, is beginning to fade. Sports cars and an occasional Rolls Royce are still noticeable on the campus; the University still maintains a polo team and lays heavy emphasis on the correct manners and dress for a Georgetown gentleman. But a heavier stress is being placed on academic excellence; more students now work their way through; and the very growth of Georgetown has clouded its image as a training ground for a Catholic social elite.

Not even its worst critics claim that Georgetown is reactionary. Neither Louis Dupré, a philosopher who has published some vigorous writings on birth control, nor a staunch segregationist professor who died recently, has been penal-

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ized for his views. "In regard to what is taught or believed," said one professor, "there simply is no academic-freedom issue around here."

The student newspaper, *The Hoya,* is under no restrictions. A recent interview with the dean of the college included a question on what is going to be done about Georgetown's "outstandingly inefficient administration." (The dean fielded the question urbanely and gave an ingratiating reply.) Some students are also beginning to question the intellectual milieu at the University. After the student riots of 1963 swept into Georgetown, a faculty committee was set up to inquire into student complaints. Kearns, who was on the panel, said the majority of the criticisms dealt not with bad food or regimentation, but with the absence of a vital Catholic intellectual life on campus.

Theology courses have come in for some heavy criticism as old-guard and insubstantial—"Mickey-Mouse" courses, in the opinion of many students. If this distresses some of the younger people anxious for change, many of the older Jesuits have their doubts about the opening up of the philosophy department to Hegelians and Existentialists—and to a predominantly lay faculty.

According to some observers, the University is caught between those who accept change only grudgingly and those who want major reforms now. Often the result is some form of uneasy compromise. Last year the administration decided not to overrule a student invitation extended to an official of the Russian Embassy, but it forbade students outside the sponsoring club to attend. A similar tension has arisen between the desire to shape and direct the student, and the desire to allow him maximum freedom. Father Bunn says he disapproved of a recent sit-in by students because he didn't want any future lawyers among the group to be rejected by some bar association for a record of arrest and conviction. To many students, this concern may be genuine, but it certainly is paternalistic.

Kearns speaks for many younger professors who consider themselves outsiders at a clerically controlled university. He is also irritated that the University has not thrown its full weight behind the Negro's drive for civil rights. He quickly concedes that Georgetown's record in recent years is not a bad one at all—the University supported the March on Washington, allowed a large civil rights conference to be held on campus in April, 1964, and just recently, housed the Mississippi Democratic Freedom delegation when it arrived in Washington to challenge the seating of the five white Mississippi Congressmen. In addition, the University sponsors a community action program—sort of a city-wide peace corps—and runs a summer program that prepares scores of Negro high school graduates for college entrance.

But Kearns thinks the University can do much more, particularly in awakening a student body that he sees as most apathetic to racial injustice. The University has tended to stress service. It forbids student demonstrations on campus and generally disapproves of them off campus. Kearns wants more protest and crusading.

"There is a real division of thought here about what a university ought to be," said one professor. "A lot of people have criticized Father Bunn without attempting to understand his position. In his view a university is a place where students retire from the community for four or five years to prepare themselves for the world. He does not see the university involved with community social issues—and after all, this is Pusey's view, too. Frank, on the other hand, is passionately committed." In the view of this professor, the Kearns case turns out to be a tragic confrontation between a teacher who felt he had to make a challenge, and an administration that felt it had to beat it down. The professor said of Kearns: "Frank is the kind of guy who's got to have something boiling in his gut. He's got to have something going. But he's very sincere in what he wrote." A Jesuit said of Father Bunn: "Nobody pushes him around. He's very proud of that. If he feels he has to crack down, he'll do it."

In the opinion of Father Dunne, whose credentials as a civil-rights man are impeccable, Kearns' approach is negative and hypercritical. He doubts the wisdom of criticizing the University when it is moving forward on the race issue, and argues that much more can be accomplished by demonstrating loyalty to the academic community and working within it. Kearns, in his publications and his approach to the ACLU, is a good deal more willing to make a case outside the University.

There is no doubt that many Jesuits were deeply shocked when Kearns carried his argument into the pages of Commonweal. According to this view, Kearns thus broke faith with the University, whereas Kearns argues that the deepest loyalty often requires saying some strong things in public. He does not look kindly on the view that he broke the rules of the game by consulting the ACLU. "They tell you not to go outside the University, yet if you stay in, there is no machinery—no grievance committee, no faculty senate." He also laments some basic procedures, a lack of openness in administration and a tendency to form mysterious committees which come and go without their status, membership or authority ever being made clear. "It's not so much secrecy," said Kearns. "It's more a habit of running the university out of somebody's back pocket."

Kearns has no hope of being reinstated. "I'm out and

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that's it," he said. "I'm pursuing this because it seems to point up a number of important problems in Catholic education today: the relation of the layman to the clerical administrator, the relation of the Catholic university to the modern world, the right and duty of laymen for public criticism in the Church. As a professor I have a second set of concerns: the right to disagree publicly with my university, and the relation of the professor to the world about him. There are two functions here—the scholar should be removed from the world, and he should be in the world, addressing the problems of his time. Both traditions are necessary. I don't see them as mutually exclusive."

Kearns believes that two different approaches to criticism are at work in this dispute. "Father Bunn doesn't like my style," he said. "He doesn't like the way I put things." Some of the older Jesuits, he believes, are not attuned to the accents of younger Catholics, so almost any criticism gets on their nerves. "We have to develop a middle ground between ecclesiastical baroque on one hand, and the hatchet man on the other. There is now no place for irony or the lyric sense of the word and debate that you would find, for instance, in the pages of *Commentary*." The thrust of his argument was that Catholics must develop sensibilities that won't crack so easily under the weight of free and honest criticism.

Whether Kearns was fired for cracking sensibilities, as his supporters claim, or because he failed to measure up to Georgetown academic standards is open to dispute. It may well be that the University would have let him go even if the three articles had never been written. But there are no signs pointing in that direction. The University has not explained why it forced an early tenure decision on Kearns but on no other man in the department. Once the decision was forced, the grounds for denying tenure and dismissing Kearns—lack of exceptional competence—were rejected by the tenured English professors, who ought to be in the best position to judge competence in their field. The case is unprovable; we are dealing here with men's motives, not observable facts. But in the words of the English department's petition, Kearns' dismissal "will be interpreted—and we think rightly so—as an attack on his controversial character as an articulate and outspoken liberal Catholic."

'Two nuns plus two nuns equals four nuns'

CHRISTIAN SCHOOLS, SECULAR SUBJECTS

BROTHER FIDELIAN

Current discussion about federal aid to non-public schools has highlighted a much older and a continuing problem. This is the problem of what the Christian teacher is attempting to do when he offers instruction in a secular subject. On a larger and more complicated scale, this is essentially the problem, too, of the Christian school as we know it in our time.

We can approach the traditional problem from the modern perspective of the federal aid question by contrasting two quotations. The first is from the *New Republic* of March 2, 1963: "The state has an interest in ensuring that all pupils, whether publicly or privately educated, have a mastery of certain subjects, from the three R's to history and chemistry. The State can and should pursue this interest by subsidizing instruction in these subjects. So long as the student is mastering them, it makes no difference to the state whether his instructors are Jesuits or agnostics, whether his classroom is owned by Lutherans or the local school board."

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The second quotation is from a study by George R. La Noue of "Religious Schools and 'Secular Subjects,'" in the *Harvard Educational Review* (Summer, 1962): "The idea that all science, mathematics and languages as taught in parochial schools are 'secular' subjects, simply because of the nature of these subjects, is entirely too facile. It ignores all reality of teaching practices in many of these schools. . . . The religious element in parochial school texts is a part of a careful effort to indicate the relevance of a particular religion to every phase of life and to inculcate belief in the tenets of a particular church as the source of all religious truth and the pathway to salvation. As Msgr. George W. Casey recently put it, 'Let us face it, the chief reason for the Catholic school system is the preservation of the faith.' Religious education can be an entirely legitimate activity when carried on with private funds, but serious constitutional problems are raised when it is financed by federal taxes."

After a survey of textbooks used in Catholic and other denominational schools, Mr. La Noue presents evidence that religious symbols are used in arithmetic problems, theological doctrine is propounded in biology, the contributions of

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Churches to culture are over-stressed in history, Church authority is appealed to in language courses, and so forth.

On the one hand, therefore, we have the view that religion and secular subjects can co-exist in the Christian school but cannot mix or change their separate natures. As Mr. Daniel Callahan, of the COMMONWEAL staff, put it in a comment on Mr. La Noue's article in a subsequent issue of the *Harvard Educational Review* (Winter, 1963): "The fact that one can say 'two nuns plus two nuns equal four nuns' hardly turns 'two plus two equals four' into a religious rather than a mathematical truth. In short, mathematics is a formal and religiously indifferent discipline, in no way changed by the kinds of uses to which one puts it."

On the other hand, there is no gainsaying Mr. La Noue's accusation that the Christian teacher is somehow attempting a mixture, a permeation, an integration of different disciplines, or, it may be, of different purposes. His documentation suggests that such attempts may, at times, be misdirected or even ludicrous. At any rate the attempt is clearly there, and Mr. La Noue could have quoted Pope Pius XI to the same effect: "It is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus and textbooks in every branch, be regulated by the Christian spirit, under the direction and maternal supervision of the Church."

These two notions—that religion and secular subjects are indestructibly distinct, but that they should somehow be related—are, therefore, very much at the heart of what the Christian teacher and the Christian school are attempting to do. But at this heart there is still much darkness, perhaps, ultimately, the darkness surrounding the mystery of nature and grace. It is not amiss, therefore, to examine once again the apparent contradictions of the situation and to see what the Christian teacher, at his best, does to resolve them.

It is widely accepted, I believe, that the combination of intellectual and religious formation is not peculiar to the Christian school. Setting aside the distinction between the broadly ethical and strictly religious values which may be involved, we know that all schools attempt to instill some values, to form character, to have students construct a coherent view of themselves and the world. These efforts involve directly the curriculum, the extra-curricular activities, the atmosphere of the school itself, and, indirectly, the more important and pervasive influence of the individual teacher as a person. Whether he is teaching mathematics or literature, the teacher also conveys his values, his attitudes toward his discipline, toward other persons, toward the world in general: "I teach Whitehead," said the philosopher when asked what courses he taught.

Thus, in the Christian school, part of the religious formation of students comes from association with teachers who are attempting to be good Christians. It comes most effectively, we know, from the teacher who is trying to permeate his professional duties themselves with his commitment to Christ, one who practices his Christian fortitude in shouldering the labors of teaching and scholarship, who practices his charity in ordinary everyday dealings with his students and so forth.

What, perhaps, distinguishes the Catholic school is that this effort at formation is more explicit and more systematic, especially in grammar and high school. More attention, for instance, is given to physical setting and there are religious exercises which range from what one would normally expect whenever any group of Christians is gathered together to detailed and compulsory programs which make one wonder whether conditioning rather than education is being pursued.

To a greater or less extent, these practices and personal influences contribute to a religious formation which is pursued consciously, as a matter of policy, and as a group rather than an individual effort. The formation which is attempted is, as I have already suggested, analogous to character formation in the purportedly neutralist school. I will not here argue the point that the whole machinery for such formation duplicates to some extent the efforts of the Church and the Christian family and so is something less than essential to the function of the school as such. In practice both intellectual and religious formation are pursued; both are, to a certain extent, inescapable in any educational situation; and both can be, under proper conditions, successful.

Theological study and secular study have met in the past on many different footings. The question has usually been: what, from the Christian point of view, is the value of secular study? For some, like Tertullian, secular subjects have simply been irrelevant to Christian education. For others, particularly in the Middle Ages, they have at least been propaedeutic: the arts preparing for the higher work of exegesis and theology. In a practical view today, the secular subject is in the Christian school for its vocational and preprofessional value or, in another direction, simply as source material for theological study. But in either case, the relationship is loose—and "shared time" becomes as much a possibility as "released time." On the other hand, some defend the independent value of secular science as part of universal truth, as another part of intellectual formation which need have no special relation to theological truth.

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MARK MC CLOSKEY

THE GOD OF LIGHT

Why is it these nights that moths
Shake at light till they are dust?
Why is it that crickets wear
their hearts for light that isn't there?
Is it for light the midnight plane
Will not let up its cry of pain?
The God of light is pitiless
To let his creatures have no rest,
To let me want what they desire
Who fray against his net of fire.

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Doubtless most of these attitudes and relationships have been operative in Christian schools through the centuries, though not in the simplicity with which they are catalogued here. Perhaps the most surprising thing is that even when attitudes toward secular learning have been basically utilitarian, not to say anti-intellectual, it has been possible for students to learn their subjects even brilliantly. But this is only testimony to the sometimes fortunate gap between theory and practice, between the worker's intention and the direction of the work itself. And so the Christian school and teacher can be confused about the ends for which they train students in the secular subjects, they may fail to give these subjects the autonomy they deserve, and still the subjects can be learned.

Such confusion is not, of course, the ideal situation. What is? What, beyond the proper evaluation of these subjects, is the intellectual enterprise which the Christian school can engage in as it teaches theology and the secular subjects, which is neither the one nor the other, but which can engage both kinds of discipline fruitfully and progressively? The answer to this question already exists in the Christian school, but generally in a piecemeal rather than a comprehensive fashion; it is something that happens in individual cases with the more thoughtful teacher and student. It has no particular name, though obviously it pertains to that wisdom which sees all things in their proper relations. What this work of teaching and learning involves I can best suggest by reviewing, in rather elementary fashion, some of its assumptions and conditions.

First, and once again, the secular subject should be considered independent and autonomous. It is important, moreover, that all subjects should be considered this way, the humanities and social sciences as well as the physical sciences. In practice, this is only to assert that each discipline has its own subject-matter which is not that of another discipline. What sometimes obscures this fact is another truism: that there are degrees of rigor in method and of certitude in results for the different disciplines. But granted this second truth, it still remains that a literary fact is not an historical fact and neither is it a theological fact.

Ultimately, however, the independence of a discipline is not total. To arrive at its own subject-matter, a discipline must usually abstract from other objects of study which it finds in a life situation or in a complex of ideas. Social scientists and humanists especially hunt out their subject-matters where they exist together with a variety of other facts as well as a variety of moral and religious values. For example, the economist, anthropologist, sociologist, political scientist, and moralist may study the same social group. Each will obviously be concerned with different aspects of the group and its functions, but they will not discern these realities as separate essences. Traditionally, it is true, the process of isolating a formal object of study has been thought of as an abstraction from the existential complexity of reality. Perhaps it would be better to think of the process as a penetration to a specific area in a larger complex, to a kind of fact or value which has many further roots and affiliations. In this way, the scholar's differentiation and analysis can be seen not as "violating" reality, or "escaping" from it, but rather as humanizing it, that is, rationalizing it in its complexity.

The essential point here is that a sense of extra-disciplinary relationship need not be lost in studying one object. Hence, if a strictly literary analysis of a novel is possible (presumably in terms of the literary arts of rhetoric and poetics), it is also possible to study its moral impact on readers and the impact of the age on it. The latter are problems of moral theology and of sociology which happen to have a novel as their locus. While they are not strictly disciplinary concerns of the literary scholar, therefore, they are not matters the Christian teacher would exclude from his wider interests.

But his chief care, and this is the important issue, would be to distinguish among the various problems, to know when he is dealing with his own subject matter and when he is not, and to make sure his students know, too. His course in the modern novel, therefore, should not be a disguised anthropology and ethics of modern love or of the problem of evil. Unfortunately it sometimes is—especially, for those who still seek in literature only a species of religious experience or some transcendental kind of knowledge. And such confusions are common to both the Christian and the secular school today.

It is not always easy, of course, to make the distinctions which are in question here. But it strikes me that the effort to do so should be first concern of the Christian teacher beyond, if indeed it is beyond, his strictly disciplinary tasks. In making such distinctions, he does not escape responsibility for the problems he places outside the sphere of his subject-matter proper, for they may have relevance to his Christianity as well as to his discipline. To ignore completely this relevance would be to secularize his function. The Christian teacher of the law, therefore, should know the positive legal fact, but he must also have some concern for the law as an expression of justice. The Christian biologist must know the facts of evolution, but he must also be aware of theological discussion of human creation. The Christian physicist must know his nuclear science, but he must be aware that its applications have had a social and ultimately a moral impact on the whole world.

Again, neither the literary critic nor the chemist can properly deal with moral or religious problems as part of their disciplines. Both, however, may be forced to face some problems which are vitally connected with their disciplines—the social function of literature, say, or the problem of "the two cultures." At such points, there may be said to develop an "anthropology" of literature, a "sociology" of science—and, ultimately, a theology for both.

A critical operation, therefore, is to be performed in the Christian school beyond the teaching of a vital and contemporary theology and the teaching of secular subjects at their most rigorous and advanced stage. The work is

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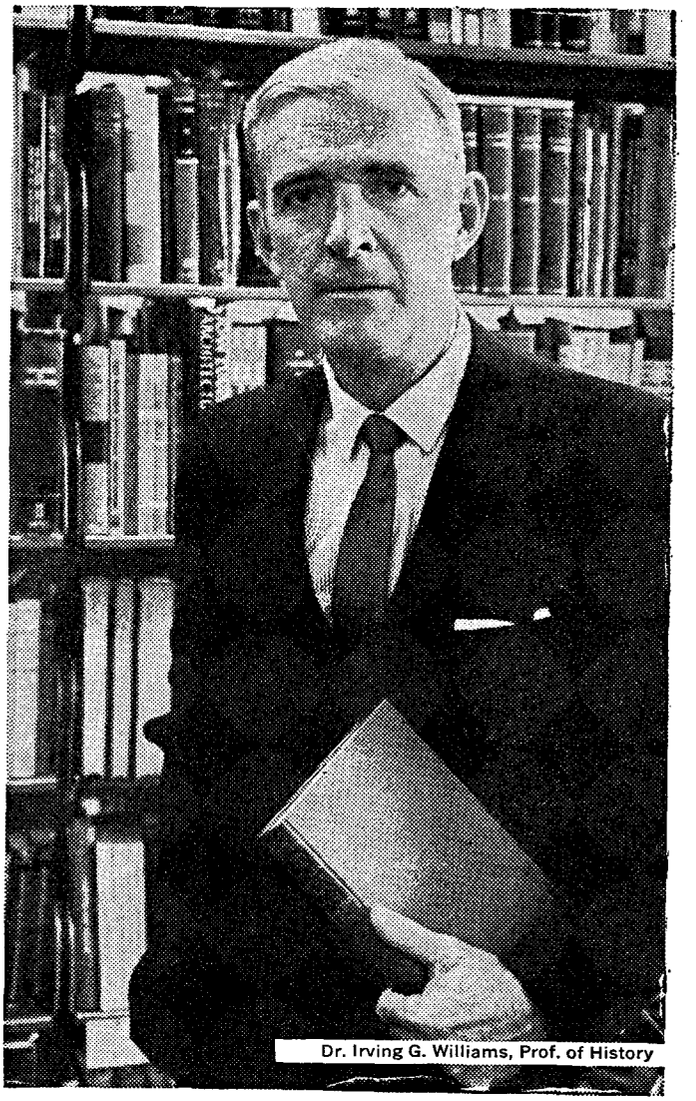

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not so much an integration as a discrimination. In its first movement, the effort is simply to teach and promote the secular subject while constantly discriminating its facts and values from those of other disciplines. A second step, in those more occasional problems in the middle-ground of the disciplines, will again be to discriminate, to understand how several kinds of facts and values may be involved in a problem and to show that some of these values may ultimately be moral or religious. Finally, in the last instance, the interest will be to see such values in the light of the redeeming Christ.

The teacher must indeed ignore many problems if he is to pursue his own discipline very far. The discrimination here concerns the relevance of the problems to the discipline: some problems will make a special claim either as part of the situation from which the discipline has selected its subject-matter or as a part of life which the discipline has in turn somehow affected. Thus, one would assume that the biologist would feel more involvement with the population problem and the physicist with that of atomic fall-out than either would with the problem of censorship. There is a modest repertoire of relevant problems that every Christian teacher should eventually develop.

Several years ago Etienne Gilson, in his essay "The Intelligence in the Service of Christ," described the challenging requirements for the Christian scholar: not only disciplinary competence and piety but also, if not the mastery, at least the practice, of "the science of divine things." In their measure, these are the imposing but inescapable qualifications of the Christian teacher, too. And still another demand must be made. If the specialist is to discriminate more carefully between his subject-matter and its extra-disciplinary relations, he becomes to some extent a theorist of his discipline, that is, one who questions the nature of his subject-matter, his operations, and his results. Only a mathematician with some theoretical interest will question the nature of the axiomatic method, will contrast its certitude with other kinds of knowledge and, perhaps, eventually, but not facilely, with faith. Specialized knowledge, piety, theological awareness, theoretical sophistication—it is indeed a large order. Doubtless one would want all these things in generous measure; but one begins where one is.

There is the question, too, of when and how tangential interdisciplinary problems are to be discussed in the school. A set course of pre-digested solutions and conclusions would seem to be of little use. If the student is to be trained in these processes of discriminating and relating, it must be by observing the teacher dealing with his secular specialization but, at the same time, either explicitly or implicitly, conveying his concern for relevant theological issues. It might be in a special class period, therefore, that the teacher of literature would refer to the problem of censorship as a moral and political problem and relate it to purely literary concerns; or it might be in a digression, clearly identified as such; or it might even be in the course of declining to consider the problem as not immediately relevant to a present task (the teacher could briefly characterize the problem—and refer to a discussion of it elsewhere). And it may be, too, that some of these matters are better handled outside of regular courses in the crossfire of interests that can ideally develop in conversation among teachers and between teachers and students. There are opportunities, too, in designing specifically inter-disciplinary discussions in co-curricular programs and assigning such topics to visiting lecturers.

While the school has some responsibility in these last instances, and a larger responsibility of creating the total climate in which this cooperative enterprise is taken seriously, the most important responsibility of all lies with the individual teacher. Only he can explore and continually re-define the borders and the affiliations of his discipline. And, beyond this duty, he is not called upon, once again, to annex to his field those portions of theology which seem to lie near, but rather, from his side, to explore the ground between, to make more precise the points of contact as he sees them, and to show where there are firm stretches of relevance and significance, to build bridges.

This is not a task which the teacher can find naturally attractive, for the point is eventually reached where his competence wears thin and he must, with the diffidence of an amateur, explain what he understands to be the theological dimension of the problem or refer to others who have, it is to be hoped, discussed it. But even to do this is to go a praiseworthy distance in making the intellectual labor of the Christian school actually Christian—and this to the benefit rather than the harm of the secular subject.

ANNE YOUNG

STREET OF THE LACE-MAKERS

Drab, crooked, it winds down to endless shadow
Under dark eaves that stoop like hooded widows
Forever lace-making—over, over under
Twitching the fatal bobbins, while out yonder
In the Market Place behold the Rood
Festooned to celebrate the Precious Blood,
And crimson banners floating.—What of these laces?
Sir, if you ask, figure the loves and graces
Snared, strangled, drained in a most exquisite gaol,
Rose, butterfly and Cupidon for the bride's veil,
Our Lord, Our Lady faceless at the altar,
All scarlet, purple, emerald, the philtre
Of adorable color blanched. White? White-bled
Of sepulchre, inexorable bone, of a death's head,
Death's pallor, a white scorning
The blissful robes of Resurrection Morning—
Away, away, wash this white away God never gave—
Christ, let they rubric save
Where Street of the Lace-Makers lead us to the grave.

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THE SCREEN

One type of story that the cinema medium handles particularly well is the thriller; and sometimes, even when the story isn't really convincing, cinematic techniques manage to turn it into a movie that is both entertaining and engrossing. Several such films are on hand this week. You don't have to run to the nearest theater, but once there, you may find the thrills and chills sufficiently rewarding.

The plot of "36 Hours" is so fantastic that one has to suspend belief, but the elaborate set-up is also so fascinating and involved that the picture is half over before one begins to question it. In May of 1944, an American major who knows the plans for D-Day is flown from London to Lisbon to learn from our contact there what the Germans know about the plans. But the Germans are a pretty tricky bunch; they nab the major (James Garner), drug him, ship him to a Bavarian resort that is labeled a U.S. Military Hospital. While the major is still doped up, they dye his hair and age him so that when he comes to they can convince him that the date is May 15, 1950 and he has had amnesia for the past six years—and can talk freely now that the Allies won the war some years ago. Convince him they do, thanks to the good performances by Rod Taylor, as a German major posing as the psychiatrist who's been treating Garner all these years, and by Eva Marie Saint, posing as Garner's nurse and wife.

There's more to the situation than this, and the fact that it is all so bizarre does not detract from one's enjoyment of the well-told tale. William Perlberg's production is good throughout; and the direction of George Seaton, who also wrote the script from two short stories, is crowded with enough suspenseful and realistic touches to hold you absorbed. What you may wonder, however, when all the excitement cooked up by these Germans is over: how *did* we win the war?

If you'll settle for an old-fashioned plot and don't expect your spooky thrillers to have the psychological insight and depth of "The Haunting" or "The Innocents" (based on

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James' *The Turn of the Screw*) or the current "Seance on a Wet Afternoon," you may find "Two on a Guillotine" scary enough to give you goose pimples. Its creaky story, about a girl (Connie Stevens) who has to spend seven nights in a dismal old mansion to inherit her father's dough, is pepped up by skeletons jumping out of closets, weird noises and screams, and other spectral paraphernalia designed to make your blood run cold. Coming to the aid of this girl is a reporter (Dean Jones) who, when we first see him, is covering her father's funeral, a strange affair, if there ever was one, because papa (Cesar Romero), a batty magician, promised to return from the dead. The boy, recognizing an eerie situation when he sees and hears one, hangs around the mansion to scare away the spooks. Producer-director William Conrad probably realized his audience would be one jump ahead of this thin story so he loaded it with props to make viewers jump out of their seats too. The catharsis may work.

The English know how to make thrillers and adventure films as well as anyone else; and it would seem that a movie made from W. H. Canaway's novel, *Sammy Going South*, would be a natural. Its story about the plucky ten-year-old lad, who makes his way from Port Said to Durban after his parents are killed in the Suez crisis, is packed with hazards and excitement. Producer Hal Mason and director Alexander Mackendrick even took their troupe to Africa to film "A Boy Ten Feet Tall," and the scenery in color photography is fine. But somehow the picture misses. The characters, except for the little boy, who is admirably played by young Fergus McClelland, and the diamond smuggler, excellently portrayed by Edward G. Robinson, have little depth; along with motivations, the story line is rather confused. This is unfortunate, especially since the African backgrounds are so effective, and the film's main theme about a boy's determination and will should have been so inspiring. Master McClelland is more interesting than the movie about him.

From Russia has come a greatly heralded film, "Nine Days of One Year," heralded mainly because it's about three physicists, two men and a woman who are working in thermonuclear fission *today* and are involved in a triangular love story. Perhaps the movie was greeted with cheers because it does not have the usual Soviet flag-waving. But strangely enough, considering the cheers, neither does it have very good film-making. The woman marries the man who is dying of radiation exposure, so this should have led to emotional situations and some suspense; but the picture consists mostly of talk. The threesome try to be light and gay; physics and imminent death are hardly subjects for gaiety. No doubt Hollywood would have hoked up the whole thing, perhaps with some spectacular nuclear blasts and highly charged scenes of love-and-laughter-through-tears. Director Mikhail Romm, however, allows his tale to run down until it gets dreary as well as dull, and the "Nine Days" seem endless.

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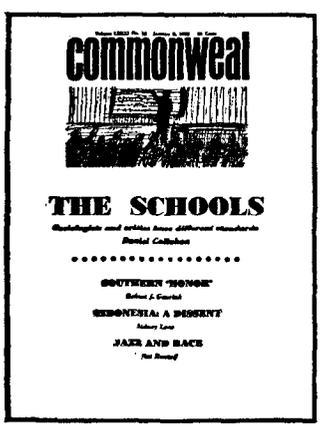

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THE STAGE

A bishop I know (now there's a spellbinding opening) once told me that modern art was simply a logical outcome of the Reformation: start with Private Judgment and you wind up with abstract expressionism, said the bishop.

This was a pre-ecumenical opinion, and it was meant to be derisive (although it could just as easily be taken as a compliment, I suppose); but it also has a sort of bi-partisan, collector's interest as one more contribution, this one whimsically intended, to the quasi-theology of aesthetics. One very strong religious strain, running through Islam and Jansenism, holds that *representational art* is sinful (it is hard to find so much as a rag doll in Morocco); another strain, running backwards through fundamentalism and Soviet Russia, holds that *non-representational* art is sinful. In Russia even the music has to represent something.

No sane man would want to get caught on either side of this goofy debate; but eccentric critical systems have a certain fascination, and it has occurred to me recently that if abstract art can be blamed on the Reformation, the plotless novelplay might, by the same logic, be described as one more affront to the Natural Law. Conversations that lead nowhere, actions that issue in nothing—surely these are peculiarly sly perversions of nature, much more character-warping than cutting hair and chewing gum. Dramatic encounters should give birth to something; and this something we usually agree to call plot, or at least development.

Anyway, these are the things you find yourself thinking about during an off-week. As a matter of fact, people do seem to have strong, quasi-theological feelings about plot, as they do about representation. Several recent plays have been criticized for not having it, as if plotlessness were a moral offense, a willful kind of sterility. This is Cotton Mather-type criticism, and I don't hold with it. Plenty of things can happen on a stage besides conventional plot—it is almost impossible to keep things from happening on a stage. Plot provides the most obvious principle of coherence and movement, but it is not the only such principle.

"Alfie" for instance has no plot whatever. Its episodes are centrally disconnected. Alfie himself is the 3,000th fictional English moral anarchist since the war (middle-class life is so internally and externally regulated over there—"unthinkable . . . really Cynthia . . . didn't you see the sign?" etc.—that just watching people breaking rules is heady entertainment) and the play consists of random samples of his work.

The plot might in turn consist of watching Alfie's character develop: but the whole point about Alfie's character is that it doesn't develop—he can always talk it out of developing. Or the plot might consist of getting to know Alfie more

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profoundly—but you can't get to know Alfie more profoundly. His character is becalmed near the surface, and all you can do is turn him over and over in your hand, catching different facets of the same thing.

So—no plot, and no play. But total stasis honestly arrived at is an event of sorts. The intriguing thing about Alfie (and it does cease to intrigue well before the end of the evening) is, how does such a lively, volatile fellow ward off change, how can he avoid learning from experience? And the answer is that he does it by reasoning with himself. He has an inviolable *a priori* philosophy which he can adapt, with the nimbleness of a schoolman, to everything life sends his way.

Alfie's dialogue with the audience is a masterpiece of sterile philosophizing. *Mutatis mutandis* he could be any crank rationalizing on any street corner about the secret of the universe. His logic never lets up, nor does it ever admit any fresh material.

Alfie's subject is not the universe, but girls, and Bill Naughton who wrote the play has some interesting points to make about this type of specialist. Alfie is nobody's coarse brute, but a very sensitive fellow. He discusses the female nervous system with the zest of a connoisseur; he observes like Audubon. But his fanatic mind never stops interpreting, never stops re-arranging, until he has persuaded the latest observation to confirm what he already knew.

This is quite a sufficient principle of coherence, and, if anything, one feels slightly cheated when Alfie breaks down near the end and nearly learns something. I found I had been rooting for his monstrous innocence to remain intact, as one roots for the criminal in English movies. So perhaps you could call that the plot—except that the threat is artificially induced. The real Alfie would be in no danger of learning anything.

Terence Stamp has been much commended for his performance in the title role. He plays it in a particular music-hall style, perfected, if memory serves, by a comedian called Jack English, who used to stride frantically toward the audience, flinging out a huge hand-painted tie, and expressing himself in much the same spasms as Mr. Stamp employs. A good tradition, but it can be done slightly better. (*At the Morosco*)

Another plotless wonder called "Peterpat" has just opened and closed, and any point its author, Enid Rudd, may have wished to make in lieu of story was buried deep under bits of "business," cute jokes, trick sets, etc. An organ plays nostalgic hits from the twenties, although the action takes place in the forties or fifties, and every conceivable intention seems to have been similarly short-circuited. Dick Shawn is a funny dancer, so they have him do some funny dancing steps. The strategy is all about on that level.

All I wanted to say was that, what with Alfie, Hughie, Tiny Alice and Peterpat, the crowd at Pooh Corner are awaiting Broadway's next title with more than usually breathless excitement. (*Closed at the Longacre*)

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ON THE DEATH OF T. S. ELIOT

JOSEPH P. CLANCY

T.S.E. 1888-1965

There is no grief. We, for whom his name
Meant not an author but the atmosphere
Of our native city, his words and rhythms
Seemed the dialect we were born to speak,
Cannot mourn his going—though we admire
The sense of timing, exquisite always,
After Christmas but before Epiphany,
And the characteristic lack of fuss.

But, as the papers recite the expected
Phrases, true enough, of an era ending,
We think of the person (glimpsed but seldom
through the personae), the private anguish,
The courage that nursed the poem's grace,
The compassion, the wit, the courtesy,
And the love whose late flowering broke the mask
As the last persona stuttered with joy,
And we give thanks, and praise.

HAROLD ISBELL

FOR THE GIVER OF GODS

only three days
before kings

come out of the east
like the sun rising
or a bridegroom pressing
his treasure to earth

huntress and patron
Diana of one who went
almost to the gates
of dying is dead

today the land
will be sweet because
the young must afford
an ease of tears

the prophetess of Cumae won
Apollo but lost
his love and lived
a millenium

shriveled
into a bottle
wishing to die

the gift of singing
is the gift of living beyond
the regular measure of breath

only the man
I have not known
has died

WILLIAM MC LAUGHLIN

IMPROMPTU BLUES FOR MR. ELIOT

They said you were dead, Eliot.
The radio, it said you had
died at 76; *a literary giant* the man
on the rock and roll station called you
during some rock and roll news.

Maybe it was just static
or something, but
I thought I heard an old
yellowed paper rose twist and fall
in bits to the floor in the background
during that rock and roll news.

KENNETH J. RECKFORD

THE DEATH

Beloved sir, we mourn you with great sorrow
now you are dead. How much, before, we cared
our well-thumbed yellow book attests, that dared
contrast rich yesterday with dry to-morrow,
gave voice to pain, and then helped faith to borrow
the clothing that her secret aspects bared,
teaching the weary way one soul has fared
through the dark night's impenetrable sorrow.
Foolish eagle, who like a homing pigeon
dared to be happy, even found a perch
for yet unwearied wings in old religion;
who loved your wife, ate cheese, and went to church;
whose childlike joy the critics found outrageous:
we think of you, and folly is contagious.

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BOOKS

Grappling with a core problem in Catholic higher education

Christian Wisdom and Christian Formation

ED. BY McGANNON, COOKE AND KLUBERTANZ, S.J.

Sheed & Ward, $6

SR. M. CHARLES BORROMEO, C.S.C.

Gratitude and disappointment will accompany the reading of this book. It is good to share the thinking of the 1962 Jesuit Educational Association workshop. But the collected papers are remarkably uneven and to some extent repetitive. One admires the insight and courage in attacking a core problem in Catholic higher education, namely, "how American colleges and universities may best serve to form not only the minds, but also the hearts and the wills of their students." But most of the talks as printed seem strangely unreal, academic, to anyone immersed in the day-to-day realities of student life and attitudes. The book actually offers in compact form several examples of typical verbalized and quite wishful essays on the effectiveness of Catholic higher education, along with a few profound chapters which could be the basis for further serious probing.

Three or four chapters make up each of the four sections: the college and formation; theology; philosophy; moral, religious and spiritual formation. The chosen themes attempt to clarify the role of theology and philosophy in the personal life formation of the student. In fairness it is necessary to keep in mind that the workshop discussion surely expanded far beyond the papers, that the frame of reference is intentionally restricted to Jesuit universities, and that all the participants were Jesuits.

Perhaps this accounts for a somewhat stifling atmosphere of scholastic terminology and cautionary phrases like "nuanced and moderate interpretations" and "properly animated by prudence." This atmosphere is not counteracted by a frequent use of verbs like produce, make, form, instill, in contexts that imply that students can somehow be changed by the sheer will power of the teacher and his rational clarity. There is also the tendency so common in Catholic educational circles to use "should, must and will be" in discussing student "outcomes." The means of achieving the glorious goals are left unspecified.

Only sixty of the nearly three hundred pages deal directly with the "reli-

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Spanish Leaves

HONOR TRACY

Random House, $3.95

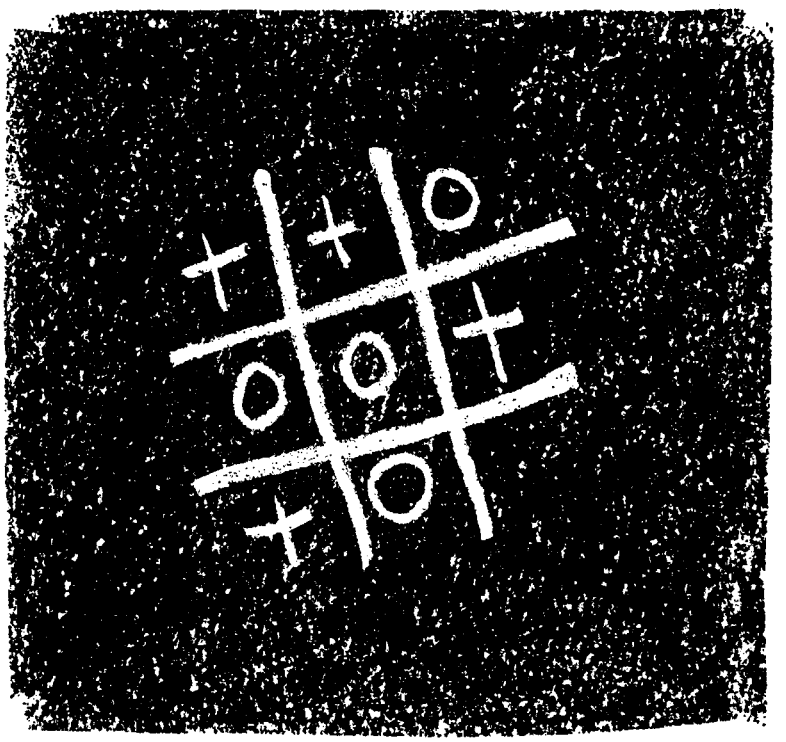
THOMAS P. McDONNELL

THERE IS a touch of feminine contemporary Thoreau in Honor Tracy's opening sentence to *Spanish Leaves:* "One year I took a cottage with a garden on the coast of Andalusia and lived there for six months." It is far from certain, however, that she saw more of Spain in six months than Henry, from his Concord shack, saw of the universe in two years and two months. But this tenuous relationship in time ought not to be labored too much, for beyond it the two sojourners share little more than the delights—and frequently the irritations—of naturally disputatious natures.

Add style. They both, of course, share and write an exquisite prose style. There is certainly no need to say anything further about Thoreau on this point; but Honor Tracy, especially in the genre of writing she has chosen here, would have no book at all if it were not for the cohesive attractions of her style.

The photograph and the motion picture have all but displaced the descriptive powers of even the best prose to out-evoke, so to speak, the look and particularities of faraway places. This has to be the clearest possible explanation, no doubt, for a magazine like *National Geographic*, whose pictures manage to support some fairly ponderous routes through the English language. The reverse of this, ironically, was the narrative prose of the old Fitzpatrick travelogue movie: "As the sun descends in the west, we take our leave of happy Andalusia, land of contrasts . . . ." Consequently, too, not *Geographic* but *Holiday* is the contemporary travelstyle. Reading Aubrey Menen, for example, is like having the kind of travelling or sight-seeing companion you haven't really to deserve.

What the best travel (or place) writing has to provide today, I think, beside a style that must do the job of camerawork, is a sense of reality which



tick' tack· toe . . .

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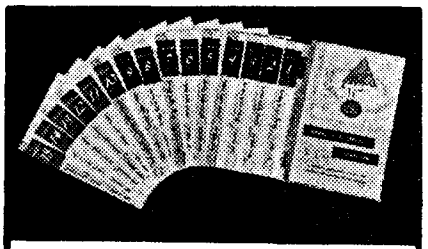

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derives from the intimacy and sophistication of the observer. So very often—practically all the time—this is the one quality that the camera cannot provide. But this does mean either a coy or a facetious intimacy—it means the intimation of authentic encounter with something more than surface and purely visual effects. Who better has caught the inner reality of the sea than Conrad, or of the jungle than H. M. Tomlinson in *The Sea and the Jungle*.

The fact is that, in reading *Spanish Leaves*, I do not much feel the reality of either the Spanish earth or the Spanish dynamic that is emerging today. It is almost like traveling with a maiden aunt and settling down in that cottage for several months of putting down notes for future lectures: "I see a note in last year's diary, 'June 16: to Avila by evening coach'."

And so to Avila, where Miss Tracy describes some pretty hearty habits of eating there, topping it off with: "And for dessert, there will be *yemas de Santa Teresa*, little round yellow balls, soft as butter and candied as honey, the last thing in the world to put you in mind of the human tornado they are named for. . . . This is all very well," Miss Tracy continues, but "It is indeed hard to imagine what she (Teresa de Jesus) would say to a feast like the one described above."

Well, it is not at all hard to imagine what Teresa would have said to this—she would have said, as only cloistered nuns can say to the world, "Will you get us some?"

"You who can give aloja, wafers, radishes, lettuces, you who have a garden, . . . and bring us apples . . . Talking about aloja (a beverage composed of water, honey and various spices, very popular in Spain until recent times), they say it is very good here; but . . . we don't know what it tastes like and there is no way of finding out."

And, again from *The Letters of Saint Teresa of Jesus*, translated and edited by E. Allison Peers (Newman): "The grace of the Holy Spirit be with you and preserve you to me, and reward you for the trouble you have gone to in sending me presents. The butter was

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delicious. . . . I shall accept it in the hope that, when you have any more nice butter, you will remember me again, for it does me a lot of good. The quince cheese was delicious, too."

Spanish Leaves, then, despite these lapses in doing one's homework, is delicious travel reading, too. But it is far from the hearty fare which even the armchair traveler must have, now and then, if he is expected to make a more than sentimental journey to the outskirts of reality.

English Literature

DAVID DAICHES

Prentice-Hall, $5.95

Eleven Essays in the European Novel

R. P. BLACKMUR

Harcourt, Brace, $4.95

BERNARD McCABE

Fifty years ago there wasn't very much work being done in American universities on English Literature, but now there's lots of it, some good, some not so good, says Professor David Daiches. His short book, which sets out to be an examination of modern American literary studies, is full of similar pieces of unexciting information.

Some English Departments are engaged in "invaluable scholarly enterprise," others, however, concentrate on "sterile research." The record of American work on Milton "includes a considerable amount of scholarly hair-splitting, but is nevertheless a noble one." Though "more nonsense than sense has been produced" American Shakespearian scholarship and criticism is "impressive." Pope is "almost unique in modern American literary studies. . . ." That "almost unique" is typical of this generally cagey performance. And the book is cagey in seriously disabling ways.

For although Dr. Daiches makes considerable play with the language of discrimination, although he insists that literary criticism is "a stringent intellectual discipline" and makes it clear in his preface that this is to be a "personal

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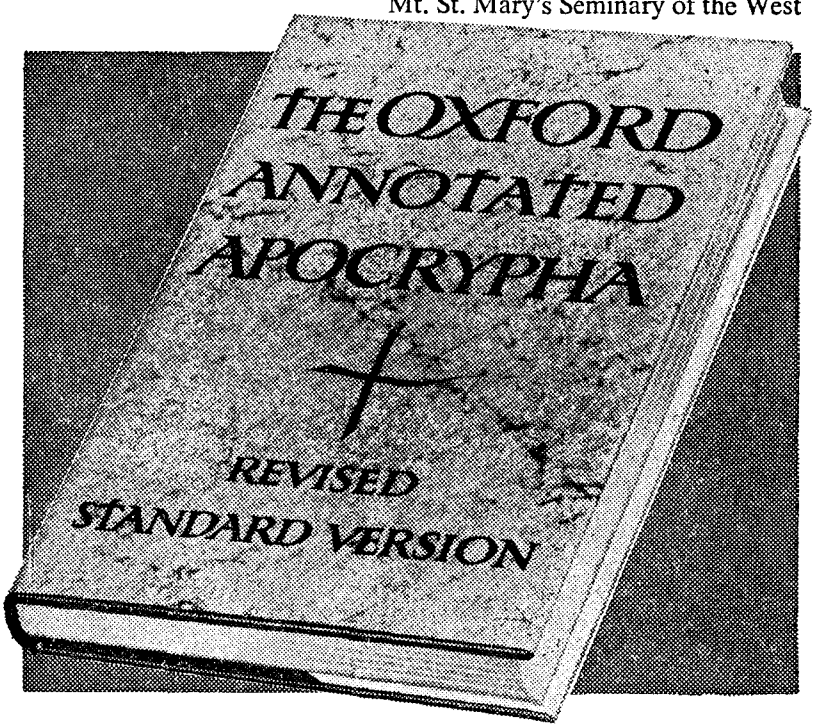

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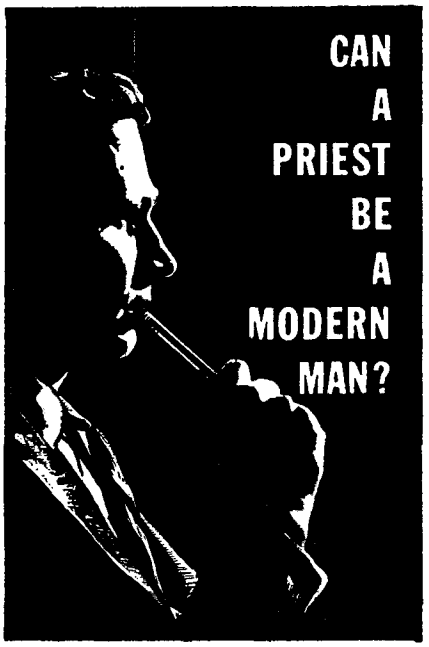

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estimate," we are left with very few clues as to where the author's values are to be found. We are never told, implicitly or explicitly, what makes literary studies important in the first place, and as chapter after chapter ends in amiable, comfortable generalities we never find out how Dr. Daiches wants us to distinguish between what's good and what's not so good.

Some of this survey seems to be simply a hash-up of stale news. It's a bit late in the day, for instance, to be told with an air of discovery that there has been a paperback revolution, or that modern scholarship has produced a Joyce-industry, a Lawrence-industry, a Yeats-industry. And some of the book is simply laborious itemizing: "As early as 1935 Fred B. Millett produced his *Contemporary British Literature: A Critical Survey and 232 Author-Bibliographies* which, while containing nothing critically original or exciting, was nevertheless a valuable aid to the study of the period. . . ." One can only respond in the manner of the old Goon Show hero: I Don't Wish To Know That.

Who does wish to know this sort of thing? What audience had Dr. Daiches in mind? The expert, notwithstanding the author's disarming disclaimers in his preface, will probably only be exasperated at the arbitrariness of the two long bibliographical chapters on Milton and Shakespeare; the general reader will quickly put them down. Dr. Daiches' difficulties are understandable. This handsomely produced book ("of magisterial justice and wisdom," says Richard Slatter, loyally, in a foreword) was commissioned under a Ford Foundation Grant by the Council of Humanities at Princeton, as one of a series of studies of Humanistic Scholarship in America (General Editor: Richard Slatter). Perhaps somewhere there is a mysterious world of readers for such books (among college presidents? airline pilots? the movie-stars we read about who are catching up on their education?), people eager to know about those 232 author-bibliographies. But it must be hard to make a confident pitch to them.

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gious, moral and spiritual" formation of the students. This triad of adjectives appears constantly throughout the book. It must have some esoteric meaning, as at one point, the three terms are distinguished from each other, *and* from the intellectual life of the student. Father Bernard Cooke, however, presents a truly profound notion of student spirituality as Christian, maturely supernatural and intellectually apostolic. Using the best of contemporary scriptural, liturgical and psychological insights, he offers a pattern for any adult Christian spirituality. Oddly, the chapter is called "Jesuit Student Spirituality."

The chapter which most realistically comes to grips with the question of vital personal formation of the student within the very setting of the academic community is the one by Father P. Ratterman, "Non-religious Activities and Spiritual Development." He sees clearly that the layman's holiness and "spirituality" will come from free involvement out of love and as a graced person in Christ, in the realities of university life and all other simultaneous facets of life. (Why do so many educators act as if the only influences in a student's life were in the school?) Holiness is not deduced from excellent philosophy and theology classes.

Father Ratterman argues forcefully for dropping *in loco parentis*, and instead, making the educational contract, as an adult commitment, the basis for student-university relations. He shows convincingly that only the realistic involvement in vital university affairs can give to adult students the responsible and free challenges in which they can develop the attitudes and habits so ardently wished for in all statements about profiles of ideal students. However, the existing new formative influences on campuses are not mentioned. e.g. volunteer work with the underprivileged, interracial work, political involvement, and prayer meetings.

Three chapters are indispensable for future study of the important theme which has been opened up. Father George Klubertanz' penetrating study of the relation between knowledge and action touches the heart of the question about schooling and its hoped-for effects on character. Father Gerald VanAckeren offers an excellent survey of the present trends in theology, kerygmatic, scriptual, ecclesiological. He also gives an excellent exegesis of the thinking of Father John Courtney Murray on theology for the laity, with indications of the present state of college theology. "Current Views on the Intrinsic Nature of Philosophy" is masterfully presented by Father W. Norris Clarke, a serene yet explicit description of the present ferment in philosophy departments in Catholic universities.

This book makes available typical attitudes, present trends and an open end toward the solution of a crucial problem. Philosophy and theology take up nearly one-fourth of the curriculum in Jesuit univerisities and many other colleges. "It would be desirable to know whether there are any effects in our present day students which could be called 'integration'" (p. 126). Such empirical studies may be the next step stimulated by these workshop papers.

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Dr. Daiches writes smoothly on the recurring debates that are carried on in English Departments, about the relationship between historical and critical approaches for instance, or the position of the creative writer on campus. Interesting enough, but nothing new here. A final chapter, however, attacks the Ph.D. system in a profitable way. It is true that there is no safer revolutionary stance than this one—in fact much of what he has to say was said (and widely quoted) in Jacques Barzun's *Scholar in America* twenty years ago. But it's good to hear Dr. Daiches, who is well-known and respected as a teacher on both sides of the Atlantic, pungently renew the attack on the nonsense that so often surrounds the business of getting the coveted Ph.D. "union-card"—a qualification that, as is well-known, can mean everything or nothing in terms of true competence.

Clearly many excellent books and articles have emerged from Ph.D. theses, and good students can profit from the discipline such work imposes; but just as clearly a great weight of dreary, mind-destroying hack-work goes into plodding dissertations on dead subjects, and even more into what Dr. Daiches calls the "desperate mugging-up" that often precedes comprehensive examinations.

This needs to be said again and again, for Graduate English Schools, full though they may be of political liberals, are hot-beds of departmental conservatism. Nowhere do academic arteries harden faster. The view of Ph.D. studies as a desirable kind of knightly Ordeal is surprisingly persistent amongst those who have come through (depressingly so amongst those who have *just* come through.) Let us hope then that Dr. Daiches' audience has not dwindled too far before this useful last chapter is reached.

In his studies of Tolstoy, Dostoyevsky, Flaubert, Joyce and Mann, the eminent poet-critic-professor R. P. Blackmur has a different kind of audience-problem. I am left, perhaps unfairly, with the impression of a private world of admirers being too confidently catered to. Mr. Blackmur, it goes without saying, is enormously learned, widely-read, articulate—and there's a pressure of intelligence at work here that's not often discernible in Dr. Daiches' book. The latter refers to him, rather reverently, as a New Critic, yet there's something curiously old-fashioned, even precious about much of Mr. Blackmur's tone: a more or less intellectualized belles-lettrism.

Discussing *Ulysses* he remarks that, faced with its complexities the "vice of scholarship" too often replaces the "*élan* of reading." True enough. But I don't find that the elaborate and difficult performances he puts on in front of these novels does much to restore that *élan*. For him Molly Bloom's monologue "judges, *is herself*, the periodicity to which all the phantoms of love and intellect are condemned. She is the 'coarsened' or verbalized mystery to which men return as they came from it." Mr. Blackmur likes to cultivate his own rhythms and sonorities—he sounds like Pater here—to give us what is intended to be a stimulating *aperçue*. But as he

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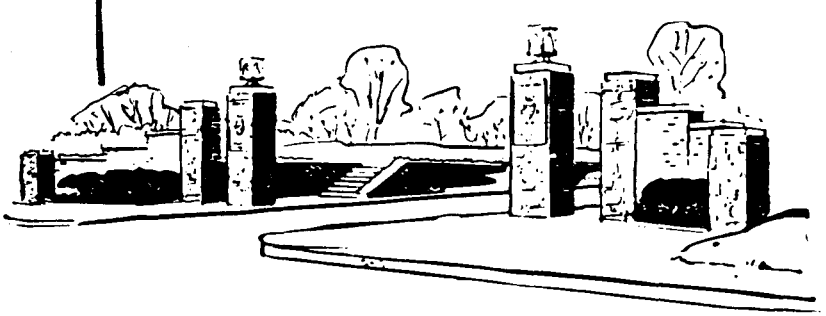

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"Women do about all the reading and play-going that is done in America; at least they are responsible for most of the play-going since men mostly 'go along' under their influence. They keep up most of our music, they maintain most of our painting and sculpture, they are the mainstay of our churches, our educational, cultural, and social institutions, they are the arbiters of taste and style for both sexes and in all particulars."

Great institution, womanhood, as Henry A. Beers seems to say. And we applaud. We think it should be continued. Of course, we're a bit prejudiced, being a women's college. And since the weight of the world rests upon their shoulders (à la Henry Beers), we feel women deserve the best education available. Where? Why Mundelein, of course (as we said before, we're a bit prejudiced)!

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does it he seems to lure us further and further away from the text, from the *élan* of reading. *Ulysses*, he says, "is an aesthetic version of the Graeco-Christian-Irish concert." I don't think I wish to know that, either.

Other People's Houses

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GEORGE GREENE

IT SURPRISES one to learn that Sabina in *The Skin of Our Teeth* had a Viennese cousin, more genteel, multi-lingual, equally spunky. It was she who wrote this sad, amusing book. In 1938 Lore Segal begins her odyssey with a contingent of Jewish children. After ten years as an observer in England, irreverent yet impressed, she joins her remaining kinsmen in the Dominican Republic, where another dictator, pocket battleship size, once sought publicity by allowing a number of refugees. At length Lore's quota number comes through. In New York she contradicts the prophecy of her grandmother by finding a husband.

Wary as some of us have grown after the apologies of the diplomats and the generals' harangues, *Other People's Houses* takes its place on that thin list of contemporary diaries tense with the illuminations of art rather than the growls of ambition. During her escape, Lore's train crosses Germany. In the dark she resolves to enjoy a spasm of hatred, a trance which she cannot induce. Miraculously, she never learns.

It is grim to watch the process by which a ten-year-old arrives at the knowledge that in the year of Munich all trains had the same destination. The start of her story radiates a tone almost casual, like a Lehar tune. Officials with strange accents bow in tribute to her smile, fixed, consciously cute. It takes time to grasp that she is not universally loved. ". . . and I knew if my mother were to find out that there were people who did not think me perfectly good and charming she could not bear it."

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sham before they can identify brutality. Lore contracts an apparently ineradicable fondness for the English, yet she neither falsifies nor forgets. Her parents reach the British Isles as a cook and chauffeur. Mrs. Groszmann's employer addresses her as "Mrs." Yet the woman rejects out of hand the request that she call Lore's father—a bank accountant—"Mr." By a number of tricks, more pathetic than funny, Mrs. Groszmann makes it clear that her circumstances were not so different from those of her employer. She asks to borrow *The Forsyte Saga*, which she knew in German. More than once snobbishness parades as tradition. Lore intimates that another lady might curtail certain of her demands on her servants. "'If everyone were well off,'" replies her hostess, "'what would become of charity?'" Yet nothing diminishes the wanderer's awe in the face of men and women who *know* that their position is beyond question. She never quite gets over the fact that circumstances make it impossible for her to attend Oxford. An American judges that Lore has become 150 per cent English—she will never be comfortable among them.

Grimmer yet, this child verifies doubts which grow in a world where the word ghetto has taken on continental dimensions. Inadvertently she attests to the chain reaction by which those who have been hurt strike out in turn. One is always conscious of the suspicion, sometimes amused, more often sullen, with which Jews of other nationalities resent their German brothers. For refugees all rooms give off a smell of "permanent temporariness." Lore realizes that her uneasiness is not special, no consequence of her "strange, uncomfortable self."

Later on, New York reminds her of some vast river of tail lights. "Road without end, I thought." By now she no longer possesses holidays she can call her own. "'We don't celebrate anything any more,'" she tells a Negro. Once she had written home from England to ask the meaning of the word "Orthodox," and she was equally insecure in the presence of "Zionist." In South America she feels that Jews constitute a cadre of paid attendants. "I saw them for a dreary group of foreigners, professionals, like latter-day courtiers living off the city's dog-eared aristocracy."

In spite of her skill at teaching English to diplomats, no one in Ciudad Trujillo takes her up. The reason is clear. Lore is quick to state that she is a Jew, an Austrian, and that she has lived in X countries, each land cited in turn like a school prize. In her fear, nervous, sometimes laughing, that potential friends may pass one another without recognition, Lore defends her double tradition better than many who are more learned and who can say *Grauslich heiss* with a more authentic sound. An American asks whether she has not known a happy person. "'I don't believe in the species'."

Lore resembles her uncle Paul, ex-medical student and frustrated poet, who nearly kills himself raising yams in a co-op. The sole distinction is that

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Paul rejects the city in which he was raised. "'. . . we're the victims of its culture and it's books.'" Yet it is those refinements of mind absorbed before she was ten which give Lore her standards. As early as 1939 she learned that wanderers must sustain their faith in logic—even at the risk of sounding unpatriotic. "It was marvelous," she records, "how the sky continued blue in spite of the war."

Temptations to adopt camouflage repeat themselves. Each of her foster parents in turn tries to alter her accent—she speaks North Country, then Kent working-class, among others. Eventually she accepts New York, taillights and all. As she and her husband furnish their own apartment, she insists upon an eighteenth-century English dining table, which evokes another, calmer island. By now she knows the value of one's gripes as well as one's glories. The smell of an auto in Central America with a temperature like a greenhouse belongs to her as much as *Sacher Torte* with *Schlagobers*.

Austria provides her most vivid memories. Indeed it first taught her the technique of collecting them: her mother's Blüthner piano as well as signs reading "*Kauft Nicht Beim Juden.*" Lore will never share the fate of the Pakistani student who confides that he cannot return home. It might have helped him to know that even the Chinese-red burlap on her couches is another of her shouts, brave, even "loud," of identity. Lore has a right to her bold banners. Better than most of us she knows how close is the bond between self and sanity.

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REVIEWERS

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CORRESPONDENCE

(Continued from page 555)

tions. On several occasions, bishops from different parts of the world asked laymen: "But what can we *do* to bring laymen into cooperation with us? What practical steps can we take?"

It proved surprisingly hard to give workable, pragmatic answers. For years, the efforts of theologians, intellectuals, workers in social action, and journalists have been geared to awakening the Church at large—and the bishops in particular—to the wider dimensions of the preaching of the gospel, outside the traditional diocesan and parish organizations. Now a number of bishops are themselves alert to these dimensions. So it is not enough to go on insisting on *aggiornamento;* the problem is already that of tomorrow: the *domanimento.*

What experiments shall we try, to bring laymen into the official structure of the American church? One of the American bishops asked me to write out some suggestions for him; perhaps he will count this letter as a redemption of my promise.

In the first place, I have been struck in recent years by conversations with businessmen and professional men who are far from being "liberal" or "progressive," either in politics or in the Church. Most of them—bankers, insurance men, merchants, lawyers, etc.—appear to be the kind of laymen who would be known around a parish as more or less "devout Catholics": faithful to weekly Mass, good contributors to the Church, and a soft touch when the sisters need a ride into town or a new refrigerator for the convent. Otherwise, they more or less resist dialogue Mass, show little social and sometimes even little civic responsibility.

I suppose that in the light of the *aggiornamento* they would be thought of as "apathetic" laymen, neither knowing nor caring much about the Council and its work. They are mildly surprised at the changes which come to their attention, and not sure whether they like them. They once invested a certain amount of energy in reconciling themselves to the way the Church did things, and perhaps in defending it against objections. To frank criticisms of the Church, they react with loyal defense or at least discomfort.

On the other hand, if one can keep a conversation with them going long enough and establish an atmosphere in which criticism is not taken as disloyalty, they gradually begin to unwind. Years of being treated as children, years of suggestions long since suppressed, years of having blunted their critical and inventive faculties in anything having to do with the Church, come rushing, fitfully at first, to the surface. Once they get the idea that they can speak about the Church as openly as they speak about their businesses, or city politics, or any other serious part of their lives, their observations become surprisingly acute. There is often a residual bitterness, because the suppression has been in effect so long. But mainly there is a sudden ecclesiastical adulthood; they no longer wish to be children in this one part of their lives.

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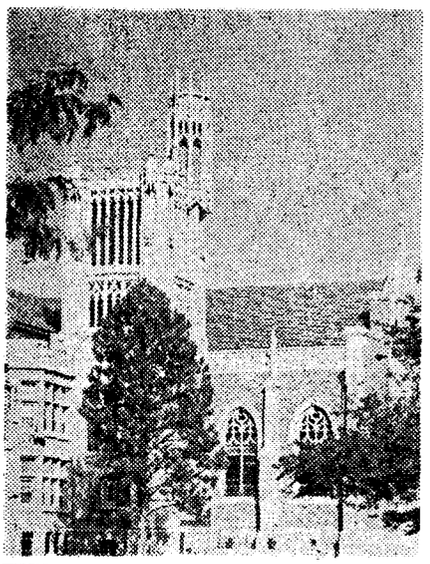

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It is important to emphasize that the men I am describing are not "ecclesiastical types." They may take their part in various ecclesiastical organizations, but they avoid fawning over the local monsignor or pastor, or getting too deeply involved in parish activities. They are not naturally docile and uncritical. On the other hand, they have poured so much money into the building of the parish churches and schools of their locality that they have a natural interest in how that money is spent and, in general, in the usefulness or uselessness of various church activities. And, quite clearly, they speak of the clergy as "they," with some disdain, even if in the presence of the clergy they are extraordinarily courteous and friendly, and even if members of the family, or close friends, are priests and give them a certain sympathy with the clergy.

Suppose that a lay synod were set up in a parish, or in a diocese, and that these men were invited to attend. I am fairly confident about the following predictions: (1) The laymen will expect, somewhere along the line, to be asked for money or to help in money-raising. (2) They will not say to their pastor or bishop what they will say to one another concerning their image of the Church, nor their estimate of its presence in their locality; what they say in their cars driving to and from the meeting will not be said at the meeting. (3) They will watch the presiding monsignor or bishop to see if he means what he says when he calls for frankness and candor; and they will, in any case, feel somewhat tongue-tied because the theological or ecclesiastical tone set by the opening remarks lets them know that they are on foreign territory, guests in a house not their own. They do not appreciate theological distinctions, and do not look at the world from the point of view of a bishop or monsignor. In a business conference or a professional meeting, they know just what can be said and what can't be said; in a church meeting, they lack professional ease. (4) They will expect the new synod to be a more sophisticated model of clerical superiority; every decision of consequence will be

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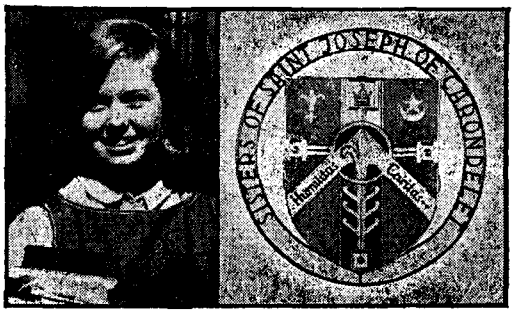
left to the bishop or pastor, or subject to his veto. (5) Many, at least, will be suspicious that the new idea isn't going to work, for the above reasons, and will resume their activities in secular organizations, where they are more at home, if their suspicions are borne out.

If this rough description of the present disposition of the ordinary layman in the parish or diocese is correct, then the problems of any new official organs to channel lay inventiveness and originality into the American church are profound. The American Church is structurally clerical, and its attitudes are correspondingly clerical; bishop or pastor make all decisions of consequence. Such decisions are, of course, made from a clerical point of view, with clerical ideas of what the Church is or should be in mind. Laymen are taught to respect this point of view, to defend it, and to acquiesce in it. Their own development as men of initiative, character, and achievement must come under secular auspices.

The Church is thus a primary instrument in the secularization of lay attitudes; it forces creativity elsewhere. As Martin Marty points out in *Varieties of Unbelief*, the Church even has a role in generating unbelief.

Nevertheless, some priests and some bishops will want to try to oppose the present stream and find some way of making parish and diocesan synods work. No plan thought up in a study will solve the serious problems facing such attempts. For one thing, the major factor in each experiment is the quality of the persons involved. To what extent can the local priest or bishop understand an argument voiced in unfamiliar modes and unfamiliar jargon, especially such as are offensive to ears trained to piety? How soon will he jump into a discussion to give it the "proper" ecclesiastical or theological twist? How well will the laymen involved be able to envisage the Church, not merely as a corporation, but as the people of God, with many responsibilities to the world? In how many cases will laymen be so involved in temporalities—race prejudice, let us say—that they will inhibit the preaching of the



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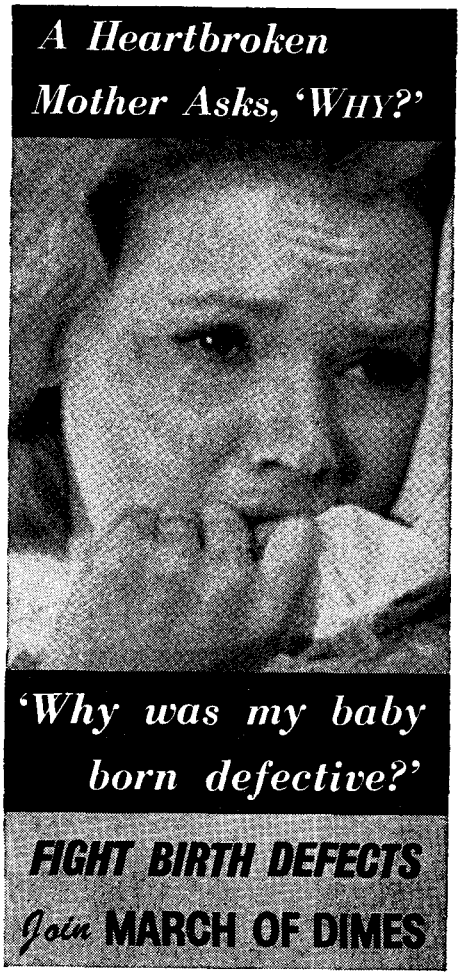
gospels? (I know of a priest who preached against the rackets in his locality, accusing those who took part of sin; parishioners, made both wealthy and generous to the Church by the same, telephoned the bishop and he, in turn, that very afternoon, advised the priest to give no more such sermons.)

The Church in America is deeply enmeshed in the politics, economics, real estate, and social structures of our culture. Among both clergy and laity, it is difficult to see where secularism ends and faith begins, or even if they are separable. It is a mistake, then, to think that the priest or bishop represents the faith and the layman the world; both secularism and grace affect both. The struggle to make grace prevail, belongs to both.

But if laymen are to be drawn officially into the struggle on behalf of the institutional church, some significant decisions will have to be left in their hands. Which ones? My suggestion is that each parish synod, or each diocesan synod, work out this matter for itself. The first tentative project, in advance of the first meetings, could be a request by bishop or priest that a group of lawyers, teachers, businessmen, and other laymen draw up a charter for the synod, suggesting which decision-making roles would truly make those particular laymen partly responsible for the Church in their locality. Bishop and pastor, naturally, will want to safeguard the freedom of the preacher of the gospel. Also, both laymen and clerics will want a system of checks-and-balances, which will help to remedy the weaknesses of individuals. Thus the bishop or pastor should have some means of correcting failures of lay members to meet their responsibility; and the laity in certain matters will wish to have means of redressing wrongs done by a pastor or bishop.

Laymen do not seek power, only responsibility. Indeed, the widely remarked apathy of most laymen is, it seems, a fruit of having placed no responsibility in their hands. For many, the Church is mainly a clerical affair; "the Church" in most lay conversations



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refers to "they." The only way to change "they" to "we" is to distribute responsibilities. Instead of trying to decide these things abstractly, why not ask several competent men in a given parish, or a given diocese, to suggest ways in which they would be prepared to assume some of the responsibilities of the Church in their locality? Let them prepare the first report. That in itself will be a responsibility. Pastor or bishop can then study the report. A compromise can be worked out. And, in good American fashion, trial-and-error will lead to modifications. Each diocese, each parish, is different; even each group of men is different. Lay responsibility should grow organically, respecting such differences.

Let me close by suggesting that the most valuable men to draw into a diocesan or parish synod are probably not those who are already heads of parish organizations; they are possibly too used to an older system. The new blood to seek is among those lawyers, doctors, businessmen who heretofore have not been seen too often around the Church. They will be surprised by the invitation, and perhaps intrigued.

MICHAEL NOVAK

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To the Editors: The editorial "Self-Interest and the A.M.A." in the December 18 issue of Commonweal once again points out how little the public—you—know about the reasons for opposing government health plans.

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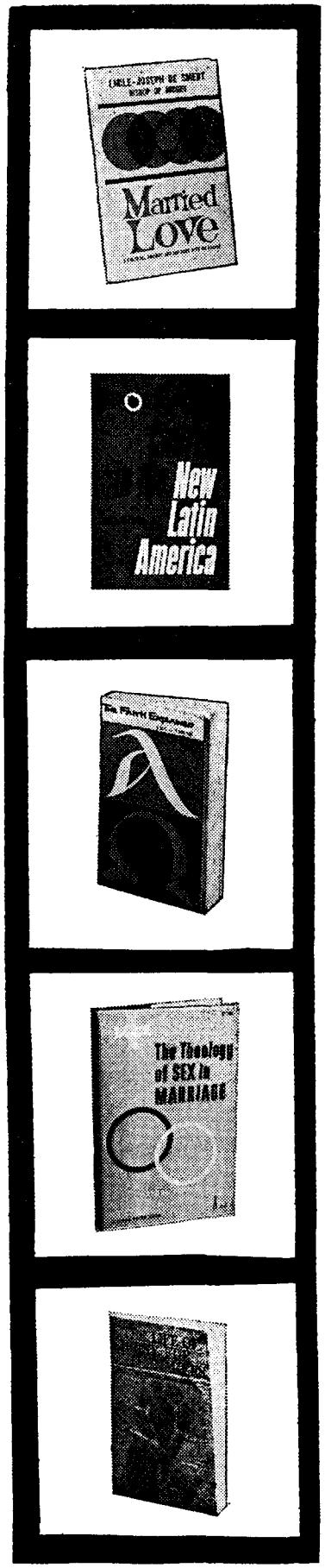

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